PRINCIPLES OF POLITENESS.

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PRINCIPLES OF POLITENESS, AND OF Knowing the World;

BY THE LATE

LORD CHESTERFIELD.

Methodiſed and digeſted under diſtinct Heads,

WITH ADDITIONS,

By the Reverend

Dr. JOHN TRUSLER:

CONTAINING

Every Inſtruction neceſſary to complete the Gentleman and Man of Faſhion, to teach him a Knowledge of Life, and make him well received in all Companies.

FOR THE

IMPROVEMENT OF YOUTH;

Yet not beneath the Attention of any.

THE SECOND EDITION.

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AND OF
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IMPROVEMENT OF YOUTH.
Not unworthy the Attention of Age.
LONDON.
BRITISH MUSEUM 15 66

To the Right Honourable

EDWARD, LORD

VISCOUNT LIGONIER,

OF CLONMELL,

COLONEL

OF

The Ninth Regiment of Foot,

(As the trueſt Model of a well-bred Man) theſe Pages are humbly inſcribed, in grateful Acknowledgment of that Friendſhip his Lordſhip has repeatedly ſhewn to his

Moſt obedient and

moſt faithful Servant,

JOHN TRUSLER.

Cobham, Jan. 1, 1775.

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ADVERTISEMENT.

Jan. 1775.

THE late Lord Chesterfield having been universally allowed, to be one of the best-bred men of the age, and most intimately acquainted with the principles and manners of mankind, the editor of the following pages, humbly apprehends, he could not do the rising generation a greater service, than by collecting those valuable precepts that are contained in his celebrated letters to his son, digesting them under distinct heads, and thereby forming a system of the most useful instruction.

To that end, he has diligently selected every observation and remark, that can possibly improve or inform the mind, within the rules of morality: and where there seemed a deficiency in any part of the system, from the occasional chasms in Lord Chesterfield's correspondence, he has endeavoured to supply it. Much might have been said on the subject of indelicacy, but as instructions on that head, to persons possessed of a liberal education, must have been unnecessary, they are here purposely omitted. Some may be apt to think, that many things in this work are too frivolous to be mentioned; but when it is remembered they are calculated for

for the multitude, it is presumed they will be received as respectable admonition. In short, it has been the editor's study, to make Lord Chesterfield useful to every class of youth; to lay that instruction before them, which they with difficulty must have found amidst a heap of other matter; in a word, to give the very essence of his letters, and at a tenth part of the *price* those letters sell for.

N. B. In order to detect any spurious impression of this book, the Editor and Publisher have signed each copy, it is hoped therefore, none will be accepted, without bearing such signatures.

A French edition of this volume will shortly be published.

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PRINCIPLES

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PRINCIPLES OF POLITENESS, &c.

ADDRESSED TO EVERY YOUNG GENTLEMAN.

AS all young men, on their firſt outſet in life, are in want of ſome experienced and friendly hand, to bring them forwards and teach them a knowledge of the world; I think I cannot do the riſing generation a greater ſervice than by directing the young man's ſteps, and teaching him how to make his way among the croud. I will ſuppoſe him already inſtructed in the principles of religion and neceſſity of moral virtues; (for without theſe he muſt be moſt unhap-

py) of courſe ſhall, in a ſeries of chapters, point out, under diſtinct heads, the qualifications neceſſary to make him well received in the world, without which he cannot expect to bear his part in life, agreeable to his own wiſhes, or the duty he owes to ſociety; and as Modeſty is the baſis of a proper reception, I ſhall begin with that.

MODESTY.

MODESTY is a polite accompliſhment, and generally an attendant upon merit. It is engaging to the higheſt degree, and wins the hearts of all our acquaintance. On the contrary, none are more diſguſtful in company than the impudent and preſuming.

The man who is, on all occaſions, commending and ſpeaking well of himſelf, we naturally diſlike. On the other hand, he who ſtudies to conceal his own deſerts, who does juſtice to the merit of others, who talks but little of himſelf, and that with modeſty, makes a favourable impreſſion on the perſons he is converſing with, captivates their minds, and gains their eſteem.

Modeſty

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Modeſty, however, widely differs from an awkward baſhfulneſs, which is as much to be condemned as the other is to be applauded. To appear ſimple is as ill-bred as to be impudent. A young man ought to be able to come into a room and addreſs the company, without the leaſt embarraſſment. To be out of countenance when ſpoken to, and not to have an anſwer ready, is ridiculous to the laſt degree.

An awkward country fellow, when he comes into company better than himſelf, is exceedingly diſconcerted. He knows not what to do with his hands, or his hat, but either puts one of them in his pocket, and dangles the other by his ſide; or perhaps twirls his hat on his fingers, or fumbles with the button. If ſpoken to, he is in a much worſe ſituation, he anſwers with the utmoſt difficulty, and nearly ſtammers; whereas a gentleman, who is acquainted with life, enters a room with gracefulneſs and a modeſt aſſurance, addreſſes even perſons he does not know, in an eaſy and natural manner, and without the leaſt embarraſſment. This is the characteriſtic of good breeding, a very neceſſary knowledge in our intercourſe with men: for one of inferior parts, with the behaviour of a gen-

tleman, is frequently better received than a man of ſenſe, with the addreſs and manners of a clown.

Ignorance and vice are the only things we need be aſhamed of; ſteer clear of theſe, and you may go into any company you will: not that I would have a young man throw off all dread of appearing abroad, as a fear of offending, or being diſeſteemed, will make him preſerve a proper decorum. Some perſons, from experiencing the inconveniences of falſe modeſty, have run into the other extreme, and acquired the character of impudent. This is as great a fault as the other. A well-bred man keeps himſelf within the two, and ſteers the middle way. He is eaſy and firm in every company, is modeſt, but not baſhful, ſteady but not impudent. He copies the manners of the better people, and conforms to their cuſtoms with eaſe and attention.

Till we can preſent ourſelves in all companies with coolneſs and unconcern, we can never preſent ourſelves well: nor will a man ever be ſuppoſed to have kept good company, or ever be acceptable in ſuch company, if he cannot

appear

appear there eaſy and unembarraſſed. A modeſt aſſurance, in every part of life, is the moſt advantageous qualification we can poſſibly acquire.

Inſtead of becoming inſolent, a man of ſenſe, under a conſciouſneſs of merit, is more modeſt. He behaves himſelf indeed with firmneſs, but without the leaſt preſumption. The man who is ignorant of his own merit, is no leſs a fool than he who is conſtantly diſplaying it. A man of underſtanding avails himſelf of his abilities, but never boaſts of them; whereas the timid and baſhful can never puſh himſelf in life, be his merit as great as it will; he will be always kept behind by the forward and the buſtling. A man of abilities, and acquainted with life, will ſtand as firm in defence of his own rights, and purſue his plans as ſteadily and unmoved as the moſt impudent man alive; but then he does it with a ſeeming modeſty. Thus, manner is every thing; what is impudence in one, is proper aſſurance only in another: for firmneſs is commendable, but an overbearing conduct is diſguſtful.

Forwardneſs being the very reverſe of modeſty, follow rather than lead the company, that

is, join in diſcourſe upon their ſubjects rather than ſtart one of your own: if you have parts, you will have opportunities enough of ſhewing them on every topic of converſation, and if you have none, it is better to expoſe yourſelf upon a ſubject of other people's than on one of your own.

But, be particularly careful not to ſpeak of yourſelf, if you can help it. An impudent fellow lugs in himſelf abruptly upon all occaſions, and is ever the hero of his own ſtory. Others will colour their arrogance with "It may ſeem ſtrange "indeed, that I ſhould talk in this manner of "myſelf; it is what I by no means like, and "ſhould never do, if I had not been cruelly "and unjuſtly accuſed; but when my character "is attacked, it is a juſtice I owe to myſelf to "defend it." This veil is too thin not to be ſeen through on the firſt inſpection.

Others again, with more art, will *modeſtly* boaſt of all the principal virtues, by calling theſe virtues weakneſſes, and ſaying, they are ſo unfortunate as to fall into thoſe weakneſſes. "I cannot ſee perſons ſuffer," ſays one of this caſt, "without relieving them; though my circumſtances are very unable to afford it."——"I

"cannot

"cannot avoid ſpeaking truth; though it is "often very imprudent," and ſo on.

This angling for praiſe is ſo prevailing a principle, that it frequently ſtoops to the loweſt objects. Men will often boaſt of doing that which, if true, would be rather a diſgrace to them than otherwiſe. One man affirms that he rode twenty miles within the hour: 'tis probably a lie; but ſuppoſe he did, what then? He had a good horſe under him, and is a good jockey. Another ſwears he has often, at a ſitting, drank five or ſix bottles to his own ſhare. Out of reſpect to him, I will believe *him* a liar; for I would not wiſh to think him a beaſt.

Theſe and many more are the follies of idle people, which, while they think they procure them eſteem, in reality make them deſpiſed.

To avoid this contempt, therefore, never ſpeak of yourſelf at all, unleſs neceſſity obliges you; and even then, take care to do it in ſuch a manner, that it may not be conſtrued into fiſhing for applauſe. Whatever perfections you may have, be aſſured, people will find them out; but whether they do or not, nobody will take them up-

on your own word. The leſs you ſay of yourſelf, the more the world will give you credit for; and the more you ſay, the leſs they will believe you.

LYING.

OF all the vices, there is no one more criminal, more mean, and more ridiculous, than lying. The end we deſign by it is very ſeldom accompliſhed, for lies are always found out, at one time or other; and yet there are perſons who give way to this vice, who are otherwiſe of good principles, and have not been ill educated.

Lies generally proceed from vanity, cowardice, and a revengeful diſpoſition, and ſometimes from a miſtaken notion of ſelf-defence.

He who tells a malicious lie, with a view of injuring the perſon he ſpeaks of, may gratify his wiſh for a while, but will, in the end, find it recoil upon himſelf; for, as ſoon as he is detected, (and detected he moſt certainly will be) he

he is deſpiſed for the infamous attempt, and whatever he may ſay hereafter of that perſon, will be conſidered as falſe, whether it be ſo or not.

If a man lies, ſhuffles or equivocates, for, in fact, they are all alike, by way of excuſe for any thing he has ſaid or done, he aggravates the offence rather than leſſens it: for the perſon to whom the lie is told, has a right to know the truth, or there would have been no occaſion to have framed a falſhood. This perſon, of courſe, will think himſelf ill treated, for being a ſecond time affronted: for what can be a greater affront than an attempt to impoſe upon any man's underſtanding? Beſides, lying, in excuſe for a fault, betrays fear, than which nothing is more daſtardly, and unbecoming the character of a gentleman.

There is nothing more manly, or more noble, if we have done wrong, than frankly to own it. It is the only way of meeting forgiveneſs. Indeed, confeſſing a fault and aſking pardon, with great minds, is conſidered as a ſufficient attonement. "I have been betrayed into an error," or "I have injured you, ſir, and am heartily "aſhamed

"aſhamed of it, and ſorry for it," has frequently diſarmed the perſon injured, and, where he would have been our enemy, has made him our friend.

There are perſons alſo whoſe *vanity* leads them to tell a thouſand lies. They perſuade themſelves that if it be no way injurious to others, it is harmleſs and innocent, and they ſhelter their falſhoods under the ſofter name of *untruths*. Theſe perſons are fooliſh enough to imagine, that if they can recite any thing wonderful, they draw the attention of the company, and if they themſelves are the objects of that wonder, they are looked up to, as perſons extraordinary. This has made many a man ſee things that never were in being, hear things that never were ſaid, and atchieve feats that never were attempted, dealing always in the marvellous. Such may be aſſured, however unwilling the perſons they are converſing with may be to laugh in their faces, that they hold them ſecretly in the higheſt contempt: for he who will tell a lie thus idly, will not ſcruple to tell a greater, where his intereſt is concerned. Rather than any perſon ſhould doubt of my veracity for one minute, I would deprive myſelf of the pleaſure of telling abroad either what I had really ſeen or heard, if ſuch things

did

did not carry with them the face of probability.

Others again will boaſt of the great reſpect they meet with in certain companies; of the honours that are continually heaped on them there; of the great price they give for every thing they purchaſe; and this to be thought of conſequence; but, unleſs ſuch people have the beſt and moſt accurate memory, they will perhaps, very ſoon after, contradict their former aſſertions, and ſubject themſelves to contempt and deriſion.

Remember then, as long as you live, that nothing but ſtrict truth can carry you through life with honour and credit. Liars are not only diſagreeable but dangerous companions, and, when known, will ever be ſhunned by men of underſtanding. Beſides, as the greateſt liars are generally the greateſt fools, a man who addicts himſelf to this deteſtable vice, will not only be looked upon as vulgar, but will never be conſidered as a man of ſenſe.

GOOD-BREEDING.

VOID of good-breeding, every other qualification will be imperfect, unadorned, and to a certain degree unavailing.

Good-breeding being the result of good ſenſe and good nature, is it not wonderful that people poſſeſſed of the one, ſhould be deficient in the other? The modes of it, varying according to perſons, places, and circumſtances, cannot indeed be acquired otherwiſe than by time and obſervation, but the ſubſtance is every where and always the ſame.

What good morals are to ſociety in general, good manners are to particular ones; their band and ſecurity. Of all actions, next to that of performing a good one, the conſciouſneſs of rendering a civility is the moſt grateful.

We ſeldom ſee a perſon, let him be ever ſo ill-bred, wanting in reſpect to thoſe whom he acknowledges to be his ſuperiors; the manner of ſhewing

ing this reſpect, then, is all I contend for. The well-bred man expreſſes it naturally and eaſily, while he who is unuſed to good company expreſſes it awkwardly. Study, then, to ſhew that reſpect which every one wiſhes to ſhew, in an eaſy and graceful way: but this muſt be learnt by obſervation.

In company with your equals, or in mixed companies, a greater latitude may be taken in your behaviour: yet, it ſhould never exceed the bounds of decency; for, though no one in this caſe, can claim any diſtinguiſhed marks of reſpect, every one is entitled to civility and good manners. A man need not, for example, fear to put his hands in his pockets, take ſnuff, ſit, ſtand, or occaſionally walk about the room; but it would be highly unbecoming to whiſtle, wear his hat, looſen his garters, or throw himſelf acroſs the chairs. Such liberties are offenſive to our equals, and inſulting to our inferiors. Eaſineſs of carriage by no means implies inattention and careleſſneſs. No one is at liberty to act, in all reſpects, as he pleaſes; but is bound by the laws of good manners, to behave with decorum.

Let a man talk to you ever ſo ſtupidly or frivolouſly, not to pay ſome attention to what he ſays, is ſavageneſs

neſs to the greateſt degree. Nay, if he even forces his converſation to you, it is worſe than rudeneſs not to liſten to him; for your inattention in this caſe, tells him, in expreſs terms, that you think him a blockhead and not worth the hearing. Now, if ſuch behaviour is rude to men, it is much more ſo to women, who, be their rank what it will, have, on account of their ſex, a claim to officious attention from the men. Their little wants and whims, their likes and diſlikes, and even their impertinences, are particularly attended to and flattered, and their very thoughts and wiſhes gueſſed at and inſtantly gratified by every well-bred man.

In promiſcuous companies you ſhould vary your addreſs, agreeable to the different ages of the perſons you ſpeak to. It would be rude and abſurd to talk of your amours or your pleaſures to men of certain dignity and gravity, to clergymen, or men in years: but ſtill you ſhould be as eaſy with them as with others, your manner only ſhould be varied; you ſhould, if poſſible, double your reſpect and attention to them; and were you to inſinuate occaſionally that from their obſervation and experience you wiſh to profit, you would inſenſibly win their eſteem; for flattery, if not fulſome and groſs, is agreeable to all.

When

When invited to dinner or ſupper, you muſt never uſurp to yourſelf the beſt places, the beſt diſhes, &c. but always decline them, and offer them to others, except, indeed, you are offered any thing by a ſuperior, when it would be a rudeneſs, if you liked it, not to accept it immediately, without the leaſt apology. Thus, for example, was a ſuperior, the maſter of the table, to offer you a thing of which there was but one, to paſs it to the perſon next you, would be indirectly charging him that offered it to you, with a want of good manners and proper reſpect to his company; or, if you were the only ſtranger preſent, it would be a rudeneſs if you made a feint of refuſing it with the cuſtomary apology, "I cannot think of taking it from you, ſir." or, "I am ſorry to deprive you of it;" as it is ſuppoſed he is conſcious of his own rank, and if he choſe not to give it, would not have offered it; your apology therefore, in this caſe, is putting him upon an equality with yourſelf. In like manner, it is a rudeneſs to draw back when requeſted by a ſuperior to paſs a door firſt, or to ſtep into a carriage before him. In ſhort, it would be endleſs to particulariſe all the inſtances in which a well-bred man ſhews his politeneſs in good company, ſuch as not yawning, ſinging, whiſtling, warming his breech at the fire, lounging, putting his

his legs upon the chairs and the like, familiarities every man's good ſenſe muſt condemn, and good-breeding abhor.

But, good-breeding conſiſts in more than merely not being ill-bred. To return a bow, ſpeak when you are ſpoken to, and ſay nothing rude, are ſuch negative acts of good-breeding, that they are little more than not being a brute. Would it not be a very poor commendation of any man's cleanlineſs, to ſay, that he was not offenſive? If we wiſh for the good will and eſteem of our acquaintance, our good-breeding muſt be active, chearful, officious and ſeducing.

For example, ſhould you invite any one to dine or ſup with you, recollect whether ever you had obſerved them to prefer one thing to another, and endeavour to procure that thing; when at table, ſay, "At ſuch a time, I think you ſeemed to give "this diſh a preference, I therefore ordered it." "This is the wine I obſerved you beſt like, I have "therefore been at ſome pains to procure it." Trifling as theſe things may appear, they prove an attention to the perſon they are ſaid to; and as attention in trifles is the teſt of reſpect, the compliment will not be loſt.

I need

I need only refer you to your own breaſt. How have theſe little attentions, when ſhewn you by others, flattered that ſelf-love which no man is free from? They incline and attach us to that perſon, and prejudice us afterwards to all that he ſays or does. The declaration of the women in a great degree ſtamp a man's reputation of being either ill or well-bred; you muſt then, in a manner, overwhelm them with theſe attentions; they are uſed to them, and naturally expect them, and to do them juſtice, they are ſeldom loſt upon them. You muſt be ſedulous to wait upon them, pick up with alacrity any thing they drop, and be very officious in procuring their carriages or their chairs in public places; be blind to what you ſhould not ſee, and deaf to what you ſhould not hear. Opportunities of ſhewing theſe attentions are continually preſenting themſelves; but in caſe they ſhould not, you muſt ſtudy to create them.

If ever you would be eſteemed by the women, your converſation to them ſhould be always reſpectful, lively, and addreſſed to their vanity. Every thing you ſay or do, ſhould tend to ſhew a regard to their beauty or good ſenſe: even men are not without their vanities of one kind

or other, and flattering that vanity by words and looks of approbation, is one of the principal characters of good-breeding.

Addreſs and manners, with weak perſons, who are actually three-fourths of the world, are every thing; and even people of the beſt underſtanding are taken in with them. Where the heart is not won, and the eye pleaſed, the mind will be ſeldom on our ſide.

In ſhort, learning and erudition, without good-breeding is tireſome and pedantic; and an ill-bred man is as unfit for good company as he will be unwelcome in it. Nay, he is full as unfit for buſineſs as for company. Make, then, good-breeding the great object of your thoughts and actions. Be particularly obſervant of, and endeavour to imitate, the behaviour and manners of ſuch as are diſtinguiſhed by their politeneſs; and be perſuaded, that good-breeding is to all worldly qualifications, what charity is to all chriſtian virtues: it adorns merit, and often covers the want of it.

GENTEEL CARRIAGE.

NEXT to good-breeding is a genteel manner and carriage, wholly free from thoſe ill habits and awkward actions, which many very worthy perſons are addicted to.

A genteel manner of behaviour, how trifling ſoever it may ſeem, is of the utmoſt conſequence in private life. Men of very inferior parts have been eſteemed, merely for their genteel carriage and good-breeding, while ſenſible men have given diſguſt for want of it. There is ſomething or other that prepoſſeſſes us at firſt ſight in favour of a well-bred man, and makes us wiſh to like him.

When an awkward fellow firſt comes into a room, he attempts to bow, and his ſword, if he wears one, gets between his legs, and nearly throws him down. Confuſed and aſhamed, he ſtumbles to the upper end of the room, and ſeats himſelf in the very chair he ſhould not. He there begins playing with his hat, which he pre-

ſently drops; and recovering his hat, he lets fall his cane; and in picking up his cane, down goes his hat again: thus 'tis a conſiderable time before he is adjuſted. When his tea or coffee is handed to him, he ſpreads his handkerchief upon his knees, ſcalds his mouth, drops either the cup or the ſaucer, and ſpills the tea or coffee in his lap. At dinner he is more uncommonly awkward: there he tucks his napkin through a button-hole, which tickles his chin, and occaſions him to make a variety of wry faces; he ſeats himſelf upon the edge of the chair, at ſo great a diſtance from the table, that he frequently drops his meat between his plate and his mouth; he holds his knife, fork and ſpoon differently from other people; eats with his knife, to the manifeſt danger of his mouth; picks his teeth with his fork, rakes his mouth with his finger, and puts his ſpoon which has been in his throat a dozen times, into the diſh again. If he is to carve, he cannot hit the joint, but in labouring to cut through the bone, ſplaſhes the ſauce over every body's cloaths. He generally daubs himſelf all over, his elbows are in the next perſon's plate, and he is up to the knuckles in ſoup and greaſe. If he drinks, it is with his mouth full, interrupting the whole company with

"To

"To your good health, ſir," and "My ſervice "to you;" perhaps coughs in his glaſs, and beſprinkles the whole table. Further, he has perhaps a number of diſagreeable tricks, he ſnuffs up his noſe, picks it with his fingers, blows it, and looks in his handkerchief, crams his hands firſt into his boſom, and next into his breeches. In ſhort, he neither dreſſes nor acts like any other perſon, but is particularly awkward in every thing he does. All this, I own, has nothing in it criminal; but it is ſuch an offence to good-manners and good-breeding, that it is univerſally deſpiſed; it makes a man ridiculous in every company, and, of courſe, ought carefully to be avoided by every one who would wiſh to pleaſe.

From this picture of the ill-bred man, you will eaſily diſcover that of the well-bred; for you may readily judge what you ought to do, when you are told what you ought not to do; a little attention to the manners of thoſe who have ſeen the world, will make a proper behaviour habitual and familiar to you.

Actions, that would otherwiſe be pleaſing, frequently become ridiculous by your manner of doing them. If a lady drops her fan in company,

the worſt-bred man would immediately pick it up, and give it to her; the beſt-bred man can do no more; but then he does it in a graceful manner, that is ſure to pleaſe, whereas the other would do it ſo awkwardly as to be laughed at.

You may alſo know a well-bred perſon by his manner of ſitting. Aſhamed and confuſed, the awkward man ſits in his chair ſtiff and bolt upright, whereas the man of faſhion, is eaſy in every poſition; inſtead of lolling or lounging as he ſits, he leans with elegance, and by varying his attitudes, ſhews that he has been uſed to good company. Let it be one part of your ſtudy then, to learn to ſit genteely in different companies, to loll gracefully, where you are authorized to take that liberty, and to ſit up reſpectfully, where that freedom is not allowable.

In ſhort, you cannot conceive how advantageous a graceful carriage and a pleaſing addreſs are, upon all occaſions; they enſnare the affections, ſteal a prepoſſeſſion in our favour, and play about the heart till they engage it.

Now to acquire a graceful air, you muſt attend to your dancing; no one can either ſit, ſtand or walk well, unleſs he dances well. And, in learning

to dance, be particularly attentive to the motion of your arms, for a ſtiffneſs in the wriſt will make any man look awkward. If a man walks well, preſents himſelf well in company, wears his hat well, moves his head properly and his arms gracefully, it is almoſt all that is neceſſary.

There is alſo an awkwardneſs in ſpeech, that naturally falls under this head, and ought to and may be guarded againſt; ſuch as forgetting names, and miſtaking one name for another; to ſpeak of Mr. What-d'ye-call-him, or You-know-who, Mrs. Thingum, What's-her-name, or How-d'ye-call-her, is exceedingly awkward and vulgar. 'Tis the ſame to addreſs people by improper titles, as *ſir* for *my lord*; to begin a ſtory without being able to finiſh it, and break off in the middle, with, "I have forgot the reſt."

Our voice and manner of ſpeaking too, ſhould likewiſe be attended to. Some will mumble over their words, ſo as not to be intelligible, and others will ſpeak ſo faſt as not to be underſtood, and, in doing this, will ſputter and ſpit in your face; ſome will bawl as if they were ſpeaking to the deaf; others will ſpeak ſo low as ſcarcely to be heard; and many will put their face ſo cloſe to yours as to of-

fend you with their breath. All theſe habits are horrid and diſguſtful, but may eaſily be got the better of, with care. They are the vulgar characteriſtics of a low-bred man, or are proofs that very little pains have been beſtowed in his education. In ſhort, an attention to theſe little matters are of greater importance than you are aware of; many a ſenſible man having loſt ground for want of theſe little graces, and many a one, poſſeſſed of theſe perfections alone, having made his way through life, that otherwiſe would not have been noticed.

CLEANLINESS OF PERSON.

BUT, as no one can pleaſe in company, however graceful his air, unleſs he be clean and neat in his perſon, this qualification comes next to be conſidered.

Negligence of one's perſon not only implies an unſufferable indolence, but an indifference whether we pleaſe or not. In others, it betrays an inſolence and affectation, ariſing from a preſumption that they are ſure of pleaſing, without having recourſe to thoſe means which many are obliged to uſe.

He

He who is not thoroughly clean in his perſon, will be offenſive to all he converſes with. A particular regard to the cleanneſs of your mouth, teeth, hands and nails, is but common decency. A foul mouth and unclean hands, are certain marks of vulgarity; the firſt is the cauſe of an offenſive breath, which nobody can bear, and the laſt is declarative of dirty work; one may always know a gentleman by the ſtate of his hands and nails. The fleſh at the roots ſhould be kept back, ſo as to ſhew the ſemicircles at the bottom of the nails; the edges of the nails ſhould never be cut down below the ends of the fingers, nor ſhould they be ſuffered to grow longer than the fingers. When the nails are cut down to the quick, it is a ſhrewd ſign that the man is a mechanic, to whom long nails would be troubleſome, or that he gets his bread by fiddling; and if they are longer than his fingers ends, and encircled with a black rim, it foretells he has been laborioufly and meanly employed, and too fatigued to clean himſelf: a good apology for want of cleanlineſs in a mechanic, but the greateſt diſgrace that can attend a gentleman.

Theſe things may appear too inſignificant to be mentioned; but when it is conſidered that a thouſand little nameleſs things, which every

one

one feels but no one can deſcribe, conſpire to form that *whole* of pleaſing, I hope you will not call them trifling. Beſides, a clean ſhirt and a clean perſon are as neceſſary to health, as not to offend other people. It is a maxim with me, which I have lived to ſee verified, that he who is negligent at twenty years of age, will be a ſloven at forty, and intolerable at fifty.

DRESS.

NEATNESS of perſon, I obſerved, was as neceſſary as cleanlineſs; of courſe, ſome attention muſt be paid to your dreſs.

Such is the abſurdity of the times, that to paſs well with the world, we muſt adopt ſome of its cuſtoms, be they ridiculous or not.

In the firſt place, to neglect one's dreſs is to affront all the female part of our acquaintance. The women in particular pay an attention to their dreſs; to neglect therefore yours will diſpleaſe them, as it would be tacitly taxing them with vanity, and declaring that you thought them

them not worth that reſpect which every body elſe does. And, as I have mentioned before, as it is the women who ſtamp a young man's credit in the faſhionable world, if you do not make yourſelf agreeable to the women, you will aſſuredly loſe ground among the men.

Dreſs, as trifling as it may appear to a man of underſtanding, prepoſſeſſes on the firſt appearance, which is frequently deciſive. And indeed we may form ſome opinion of a man's ſenſe and character from his dreſs. Any exceeding of the faſhion, or any affectation in dreſs whatever, argues a weakneſs in underſtanding, and nine times out of ten, it will be found ſo.

There are few young fellows but what diſplay ſome character or other in this ſhape. Some would be thought fearleſs and brave: theſe wear a black cravat, a ſhort coat and waiſtcoat, an uncommon long ſword hanging to their knees, a large hat fiercely cocked, and are *flaſh* all over. Others affect to be country ſquires: theſe will go about in buck-ſkin breeches, brown frocks, and great oaken cudgels in their hands, ſlouched hats, with their hair undreſſed and tucked up

under

under them to an enormous ſize, and imitate grooms and country boobies ſo well externally, that there is not the leaſt doubt of their reſembling them as well internally. Others, again, paint and powder themſelves ſo much, and dreſs ſo finically, as leads us to ſuppoſe they are only women in boy's cloaths. Now a ſenſible man carefully avoids all this, or any other affectation. He dreſſes as faſhionably and well as perſons of the beſt families and beſt ſenſe: if he exceeds them, he is a coxcomb; if he dreſſes worſe, he is unpardonable.

Dreſs yourſelf fine, then, if poſſible, or plain, agreeable to the company you are in; that is, conform to the dreſs of others, and avoid the appearance of being tumbled. Imitate thoſe reaſonable people of your own age, whoſe dreſs is neither remarked as too neglected or too much ſtudied. Take care to have your cloaths well made, in the faſhion, and to fit you, or you will, after all, appear awkward. When once dreſſed, think no more of it; ſhew no fear of diſcompoſing your dreſs, but let all your motions be as eaſy and unembarraſſed, as if you was at home in your diſhabille.

ELEGANCE OF EXPRESSION.

HAVING mentioned elegance of perſon, I will proceed to elegance of expreſſion.

It is not one or two qualifications alone that will complete the gentleman: it muſt be a union of many; and graceful ſpeaking is as eſſential as gracefulneſs of perſon. Every man cannot be an harmonious ſpeaker; a roughneſs or coarſneſs of voice may prevent it; but if there are no natural imperfections, if a man does not ſtammer or liſp, or has not loſt his teeth, he may ſpeak gracefully; nor will all theſe defects, if he has a mind to it, prevent him from ſpeaking correctly.

Nobody can attend with pleaſure to a bad ſpeaker. One who tells his ſtory ill, be it ever ſo important, will tire even the moſt patient. If you have been preſent at the performance of a good tragedy, you have doubtleſs been ſenſible of the good effects of a ſpeech well delivered; how much it has intereſted and affected you; and on the contrary, how much an ill-ſpoken one has

diſguſted

diſguſted you. 'Tis the ſame in common converſation: he who ſpeaks deliberately, diſtinctly and correctly; he who makes uſe of the beſt words to expreſs himſelf, and varies his voice according to the nature of the ſubject, will always pleaſe, while the thick or haſty ſpeaker, he who mumbles out a ſet of ill-choſen words, utters them ingrammatically, or with a dull monotony, will tire and diſguſt. Be aſſured then, the air, the geſture, the looks of a ſpeaker, a proper accent, a juſt emphaſis and tuneful cadence, are full as neceſſary to pleaſe and be attended to, as the ſubject matter itſelf.

People may talk what they will of ſolid reaſoning and ſound ſenſe; without the graces and ornaments of language, they will neither pleaſe nor perſuade. In common diſcourſe, even trifles elegantly expreſſed will be better received than the beſt of arguments, homeſpun and unadorned.

A good way to acquire a graceful utterance, is to read aloud to ſome friend every day, and beg of him to ſet you right, in caſe you read too faſt, do not obſerve the proper ſtops, lay a wrong emphaſis, or utter your words indiſtinctly. You may even read aloud to yourſelf, where

ſuch

ſuch a friend is not at hand, and you will find your own ear a good corrector. Take care to open your teeth when you read or ſpeak, and articulate every word diſtinctly; which laſt cannot be done, but by ſounding the final letter. But above all, endeavour to vary your voice, according to the matter, and avoid a monotony. By a daily attention to this, it will, in a little time, become eaſy and habitual to you.

Pay an attention alſo to your looks and your geſture, when talking even on the moſt trifling ſubjects: things appear very different according as they are expreſſed, looked and delivered.

Now, if it is neceſſary to attend ſo particularly to our *manner* of ſpeaking, it is much more ſo, with reſpect to the *matter*. Fine turns of expreſſion, a genteel and correct ſtyle, are ornaments as requiſite to common ſenſe, as polite behaviour and an elegant addreſs are to common good-manners; they are great aſſiſtants in the point of pleaſing. A gentleman, 'tis true, may be known in the meaneſt garb, but it admits not of a doubt, that he would be better received into good company genteely and faſhionably dreſſed, than was he to appear in dirt and tatters.

Be

Be careful then of your ſtyle upon all occaſions; whether you write or ſpeak, ſtudy for the beſt words and beſt expreſſions, even in common converſation or the moſt familiar letters. This will prevent your ſpeaking in a hurry, than which nothing is more vulgar; though you may be a little embarraſſed at firſt, time and uſe will render it eaſy. It is no ſuch difficult thing to expreſs ourſelves well on ſubjects we are thoroughly acquainted with, if we think before we ſpeak; and no one ſhould preſume to do otherwiſe. When you have ſaid a thing, if you did not reflect before, be ſure to do it afterwards; conſider with yourſelf, whether you could not have expreſſed yourſelf better; and if you are in doubt of the propriety or elegancy of any word, ſearch for it in ſome dictionary,* or ſome good author, while you remember it: never be ſparing of your trouble while you would wiſh to improve, and my word for it, a very little time will make this matter habitual.

In order to ſpeak grammatically and to expreſs yourſelf pleaſingly, I would recommend it to you

* *Johnſon's folio Dictionary* you will find very ſerviceable, and the *Difference between words reputed ſynonimous*; a work in two volumes, written by me ſome years ago and publiſhed by Dodſley.

to tranſlate often any language you are acquainted with into Engliſh, and to correct ſuch tranſlation till the words, their order, and the periods, are agreeable to your own ear.

Vulgariſm in language is another diſtinguiſhing mark of bad company and education. Expreſſions may be correct in themſelves and yet be vulgar, owing to their not being faſhionable; for language as manners are both eſtabliſhed by the uſage of people of faſhion.

The converſation of a low-bred man, is filled up with proverbs and hackneyed ſayings. Inſtead of obſerving that taſtes are different, and that moſt men have one peculiar to themſelves, he will give you "What is one man's meat is another man's poiſon;" or, "Every one to their liking, as the old woman ſaid, when ſhe kiſſed her cow." He has ever ſome favourite word, which he lugs in upon all occaſions, right or wrong; ſuch as *vaſtly* angry, *vaſtly* kind; *deviliſh* ugly, *deviliſh* handſome; *immenſely* great, *immenſely* little. Even his pronunciation carries the mark of vulgarity along with it; he calls the earth, *yearth*; finan'ces, *fin'ances*; he goes *to wards* and not towards ſuch a place. He affects to uſe hard words, to give him

the appearance of a man of learning, but frequently miſtakes their meaning, and ſeldom, if ever, pronounces them properly.

All this muſt be avoided, if you would not be ſuppoſed to have kept company with footmen and houſemaids. Never have reſource to proverbial or vulgar ſayings; uſe neither favourite nor hard words, but ſeek for the moſt elegant; be careful in the management of them, and depend on it your labour will not be loſt; for nothing is more engaging then a faſhionable and polite addreſs.

ADDRESS, PHRASEOLOGY, AND SMALL-TALK.

IN all good company, we meet with a certain manner, phraſeology and general converſation, that diſtinguiſhes the man of faſhion. This can only be acquired by frequenting good company and being particularly attentive to all that paſſes there.

When invited to dine or ſup at the houſe of any well-bred man, obſerve how he does the honours of his table, and mark his manner of treating his company.

Attend

Attend to the compliments of congratulation or condolance that he pays; and take notice of his addreſs to his ſuperiors, his equals and his inferiors: nay, his very looks and tone of voice are worth your attention, for we cannot pleaſe without a union of them all.

There is a certain diſtinguiſhing diction that marks the man of faſhion, a certain language of converſation that every gentleman ſhould be maſter of. Saying to a man juſt married, "I wiſh you joy," or to one who has loſt his wife, "I am ſorry for your loſs," and both perhaps with an unmeaning countenance, may be civil, but it is nevertheleſs vulgar. A man of faſhion will expreſs the ſame thing more elegantly and with a look of ſincerity, that ſhall attract the eſteem of the perſon he ſpeaks to. He will advance to the one, with warmth and chearfulneſs, and perhaps ſqueezing him by the hand, will ſay, "Believe me, my dear ſir, I have ſcarce words to expreſs the joy I feel, upon your happy alliance with ſuch or ſuch a family, &c." to the other in affliction, he will advance ſlower, and with a peculiar compoſure of voice and countenance, begin his compliments of condolence with, "I hope, ſir, you will do me the juſtice to be perſuaded, that I am

not inſenſible of your unhappineſs, that I take part in your diſtreſs, and ſhall ever be affected where *you* are ſo."

Your firſt addreſs to, and indeed all your converſation with, your ſuperiors, ſhould be open, chearful and reſpectful; with your equals, warm and animated; with your inferiors, hearty, free and unreſerved.

There is a faſhionable kind of ſmall-talk, which however trifling it may be thought, has its uſe in mixed companies: of courſe you ſhould endeavour to acquire it. By ſmall-talk, I mean a good deal to ſay on unimportant matters; for example, foods, the flavour and growth of wines, and the chit-chat of the day. Such converſation will ſerve to keep off ſerious ſubjects, that might ſometimes create diſputes. This chit-chat is chiefly to be learned by frequenting the company of the ladies.

OBSERVATION.

AS the art of pleaſing is to be learnt only by frequenting the beſt companies, we muſt endeavour to pick it up in ſuch companies, by obſerva-

obſervation; for, it is not ſenſe and knowledge alone that will acquire eſteem; theſe certainly are the firſt and neceſſary foundations for pleaſing, but they will by no means do, unleſs attended with manners and attentions.

There have been people who have frequented the firſt companies all their life time, and yet have never got rid of their natural ſtiffneſs and awkwardneſs; but have continued as vulgar as if they never were out of a ſervant's hall: this has been owing to careleſſneſs, and a want of attention to the manners and behaviour of others.

There are a great many people likewiſe who buſy themſelves the whole day, and who in fact do nothing. They have poſſibly taken up a book for two or three hours, but from a certain inattention that grows upon them the more it is indulged, know no more of the contents than if they had not looked into it; nay it is impoſſible for any one to retain what he reads, unleſs he reflects and reaſons upon it as he goes on. When they have thus lounged away an hour or two, they will ſaunter into company, without attending to any thing that paſſes there; but, if they think at all, are thinking of ſome trifling matter that

ought not to occupy their attention; thence perhaps they go to the play, where they ſtare at the company and the lights, without attending to the piece, the very thing they went to ſee. In this manner they wear away their hours, that might otherwiſe be employed to their improvement and advantage. This ſilly ſuſpenſion of thought they would have paſs for *abſence of mind*—ridiculous!—Wherever you are, let me recommend it to you to pay an attention to all that paſſes; obſerve the characters of the perſons you are with, and the ſubjects of their converſation; liſten to every thing that is ſaid, ſee every thing that is done, and (according to the vulgar ſaying) have your eyes and your ears about you.

A continual inattention to matters that occur is the characteriſtic of a weak mind; the man who gives way to it, is little elſe than a trifler, a blank in ſociety, which every ſenſible perſon overlooks; ſurely what is worth doing, is worth doing well, and nothing can be well done, if not properly attended to. When I hear a man ſay, on being aſked about any thing that was ſaid or done in his preſence, "that truly he did not mind it." I am ready to knock the fool down. *Why* did not he mind it?—What had he elſe to do?

do?—A man of ſenſe and faſhion never makes uſe of this paltry plea, he never complains of a treacherous memory, but attends to and remembers every thing that is either ſaid or done.

Whenever, then, you go into good company, that is the company of people of faſhion, obſerve carefully their behaviour, their addreſs and their manner; imitate it as far as in your power. Your attention, if poſſible, ſhould be ſo ready as to obſerve every perſon in the room at once, their motions, their looks, and their turns of expreſſion, and that without ſtaring or ſeeming to be an obſerver. This kind of obſervation may be acquired by care and practice, and will be found of the utmoſt advantage to you, in the courſe of life.

ABSENCE OF MIND.

HAVING mentioned abſence of mind, let me be more particular concerning it.

What the world calls an abſent man is generally either a very affected one or a very weak

one; but whether weak or affected, he is, in company, a very diſagreeable man. Loſt in thought, or poſſibly in no thought at all, he is a ſtranger to every one preſent, and to every thing that paſſes; he knows not his beſt friends, is deficient in every act of good-manners, unobſervant of the actions of the company, and inſenſible to his own. His anſwers are quite the reverſe of what they ought to be; talk to him of one thing, he replies, as of another. He forgets what he ſaid laſt, leaves his hat in one room, his cane in another, and his ſword in a third; nay, if it was not for his buckles, he would even leave his ſhoes behind him. Neith his arms nor his legs ſeem to be a part of his body, and his head is never in a right poſition. He joins not in the general converſation, except it be by fits and ſtarts, as if awaking from a dream: I attribute this either to weakneſs or affectation. His ſhallow mind is poſſibly not able to attend to more than one thing at a time; or he would be ſuppoſed wrapt up in the inveſtigation of ſome very important matter. Such men as Sir Iſaac Newton or Mr. Locke might occaſionally have ſome excuſe for abſence of mind; it might proceed from that intenſeneſs of thought that was neceſſary at all times for the

the ſcientific ſubjects they were ſtudying; but, for a young man, and a man of the world, who has no ſuch plea to make, abſence of mind is a rudeneſs to the company, and deſerves the ſevereſt cenſure.

However inſignificant a company may be; however trifling their converſation; while you are with them, do not ſhew them by an inattention that you think them trifling: that can never be the way to pleaſe, but rather fall in with their weakneſs than otherwiſe, for to mortify, or ſhew the leaſt contempt to thoſe we are in company with, is the greateſt rudeneſs we can be guilty of, and what few can forgive.

I never yet found a man inattentive to the perſon he feared, or the woman he loved; which convinces me, that abſence of mind is to be got the better of, if we think proper to make the trial; and believe me, it is always worth the attempt

Abſence of mind is a tacit declaration that thoſe we are in company with are not worth attending to; and what can be a greater affront?—Beſides, can an abſent man improve by what is ſaid or done in his preſence?—No; he may

may frequent the beſt companies for years together, and all to no purpoſe. In ſhort, a man is neither fit for buſineſs nor converſation, unleſs he can attend to the object before him, be that object what it will.

KNOWLEDGE OF THE WORLD.

A Knowledge of the world, by our own experience and obſervation, is ſo neceſſary, that, without it, we ſhall act very abſurdly, and frequently give offence, when we do not mean it. All the learning and parts in the world will not ſecure us from it. Without an acquaintance with life, a man may ſay very good things, but time them ſo ill, and addreſs them ſo improperly, that he had much better be ſilent. Full of himſelf and his own buſineſs, and inattentive to the circumſtances and ſituations of thoſe he converſes with, he vents it without the leaſt diſcretion, ſays things that he ought not to ſay, confuſes ſome, ſhocks others, and puts the whole company in pain, leſt what he utters next ſhould prove worſe than the laſt. The

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beſt direction I can give you in this matter, is rather to fall in with the converſation of others, than ſtart a ſubject of your own; rather ſtrive to put them more in conceit with themſelves, than to draw their attention to you.

A novice in life, he who knows little of mankind, but what he collects from books, lays it down as a maxim, that moſt men love flattery; in order therefore to pleaſe, he will flatter? But, how? Without regard either to circumſtances or occaſion. Inſtead of thoſe delicate touches, thoſe ſoft tints, that ſerve to heighten the piece, he lays on his colours with a heavy hand, and daubs, where he means to adorn; in other words, he will flatter ſo unſeaſonably, and, at the ſame time, ſo groſſly, that while he wiſhes to pleaſe, he puts out of countenance, and is ſure to offend. On the contrary, a man of the world, one who has made life his ſtudy, knows the power of flattery as well as he; but, then, he knows how to apply it; he watches the opportunity, and does it indirectly, by inference, compariſon and hint.

Man is made up of ſuch a variety of matter, that, to ſearch him thoroughly, requires time and

and attention; for, tho' we are all made of the ſame materials, and have all the ſame paſſions, yet, from a difference in their proportion and combination, we vary in our diſpoſitions; what is agreeable to one is diſagreeable to another, and what one ſhall approve, another ſhall condemn. Reaſon is given us to controul theſe paſſions, but ſeldom does it. Application therefore to the reaſon of any man, will frequently prove ineffectual, unleſs we endeavour at the ſame time to gain his heart.

Wherever then you are, ſearch into the characters of men; find out, if poſſible, their foible, their governing paſſion, or their particular merit; take them on their weak ſide, and you will generally ſucceed; their prevailing vanity you may readily diſcover, by obſerving their favourite topic of converſation, for every one talks moſt, of what he would be thought moſt to excel in.

The time ſhould alſo be judiciouſly made choice of. Every man has his particular times when he may be may be applied to with ſucceſs, the *mollia tempora fandi*; but theſe times are not all day long; they muſt be found out, watched, and taken advantage of. You could not hope for

for ſucceſs in applying to a man about one buſineſs, when he was taken up with another, or when his mind was affected with exceſs of grief, anger, or the like.

You cannot judge of other men's minds better than by ſtudying your own; for, though ſome men have one foible, and another has another, yet men, in general, are very much alike. Whatever pleaſes or offends you, will in ſimilar circumſtances, pleaſe or offend others: if you find yourſelf hurt when another makes you feel his ſuperiority, you will certainly, upon the common rule of right, *Do as you would be done by*, take care not to let another feel *your* ſuperiority, if you have it; eſpecially if you wiſh to gain his intereſt or eſteem. If diſagreeable inſinuations, open contradictions or oblique ſneers vex and anger you, would you uſe them where you wiſhed to pleaſe? Certainly not. Obſerve then, with care, the operations of your own mind, and you may, in a great meaſure, read all mankind.

I will allow that one bred up in a cloiſter or college, may reaſon well on the ſtructure of of the human mind; he may inveſtigate the nature of man, and give a tolerable account of his

his head, his heart, his paſſions, and his ſentiments: but at the ſame time he may know nothing of him; he has not lived with him, and of courſe can know but little how thoſe ſentiments or thoſe paſſions will work—He muſt be ignorant of the various prejudices, propenſities and antipathies that always bias him and frequently determine him. His knowledge is acquired only from theory, which differs widely from practice; and if he forms his judgment from that alone, he muſt be often deceived; whereas a man of the world, one who collects his knowledge from his own experience and obſervation, is ſeldom wrong; he is well acquainted with the operations of the human mind, prys into the heart of man; reads his words, before they are uttered; ſees his actions, before they are performed; knows what will pleaſe and what will diſpleaſe, and foreſees the event of moſt things.

Labour then to acquire this intuitive knowledge; attend carefully to the addreſs, the arts and manners of thoſe acquainted with life, and endeavour to imitate them. Obſerve the means they take, to gain the favour and conciliate the affections of thoſe they aſſociate with; purſue

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thoſe means, and you will ſoon gain the eſteem of all that know you.

How often have we ſeen men governed by perſons very much their inferiors in point of underſtanding, and even without their knowing it? A proof that ſome men have more worldly dexterity than others; they find out the weak and unguarded part, make their attack there, and the man ſurrenders.

Now from a knowledge of mankind we ſhall learn the advantage of two things, the command of our temper and our countenances; a trifling, diſagreeable incident ſhall perhaps anger one unacquainted with life, or confound him with ſhame; ſhall make him rave like a madman, or look like a fool? but a man of the world will never underſtand what he cannot or ought not to reſent. If he ſhould chance to make a ſlip himſelf, he will ſtifle his confuſion, and turn it off with a jeſt; recovering it with coolneſs.

Many people have ſenſe enough to keep their own ſecrets; but from being unuſed to a variety of company, have unfortunately ſuch a tell-tale countenance, as involuntarily declares what they would

would wiſh to conceal. This is a great unhappineſs, and ſhould, as ſoon as poſſible, be got the better of.

That coolneſs of mind and evenneſs of countenance, which prevents a diſcovery of our ſentiments, by our words, our actions, or our looks, is too neceſſary to paſs unnoticed. A man who cannot hear diſpleaſing things, without viſible marks of anger or uneaſineſs; or pleaſing one's, without a ſudden burſt of joy a chearful eye, or an expanded face, is at the mercy of every knave, for either they will deſignedly pleaſe or provoke you themſelves to catch your unguarded looks; or they will ſeize the opportunity thus to read your very heart, when any other ſhall do it. You may poſſibly tell me, that this coolneſs muſt be natural, for if not, you can never acquire it. I will admit the force of conſtitution, but people are very apt to blame that for many things they might readily avoid. Care, with a little reflection, will ſoon give you this maſtery of your temper and your countenance. If you find yourſelf ſubject to ſudden ſtarts of paſſion, determine with yourſelf not to utter a ſingle word till your reaſon has recovered itſelf; and reſolve to keep your countenance as unmoved as poſſible. As a man who

as a man, who at a card-table can preſerve a ſerenity in his looks, under good or bad luck, has conſiderably the advantage of one who appears elated with ſucceſs, or caſt down with ill fortune, from our being able to read his cards in his face, ſo the man of the world, having to deal with one of theſe babbling countenances, will take care to profit by the circumſtance, let the conſequence, to him with whom he deals, be as injurious as it may.

In the courſe of life, we ſhall find it neceſſary very often to put on a pleaſing countenance when we are exceedingly diſpleaſed; we muſt frequently ſeem friendly when we are quite otherwiſe. I am ſenſible it is difficult to accoſt a man with ſmiles whom we know to be our enemy: but what is to be done? On receiving an affront, if you cannot be juſtified in knocking the offender down, you muſt not notice the offence; for, in the eye of the world, taking an affront calmly is conſidered as cowardice.

If fools ſhould attempt at any time to be witty upon you, the beſt way is not to know their witticiſms are levelled at you, but to conceal any uneaſineſs it may give you: but, ſhould they be ſo

plain that you cannot be thought ignorant of their meaning, I would recommend, rather than quarrel with the company, joining even in the laugh againſt yourſelf; allow the jeſt to be a good one, and take it in ſeeming good humour. Never attempt to retaliate the ſame way, as that would imply you were hurt. Should what is ſaid wound your honour or your moral character, there is but one proper reply, which I hope you will never be obliged to have recourſe to.

Remember there are but two alternatives for a gentleman; extreme politeneſs, or the ſword. If a man openly and deſignedly affronts you, call him out; but, if it does not amount to an open inſult, be outwardly civil; if this does not make him aſhamed of his behaviour, it will prejudice every by-ſtander in your favour, and inſtead of being diſgraced you will come off with honour. Politeneſs to thoſe we do not reſpect, is no more a breach of faith, than *your humble ſervant* at the bottom of a challenge; they are univerſally underſtood to be things of courſe.

Wrangling and quarrelling are characteriſtic of a weak mind; leave that to the women, be *you* always above it. Enter into no ſharp conteſt,

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and pride yourſelf in ſhewing, if poſſible, more civility to your antagoniſt than to any other in the company; this will infallibly bring over all the laughers to your ſide, and the perſon you are contending with, will be very likely to confeſs you have behaved very handſomely throughout the whole affair.

Experience will teach us that though all men conſiſt principally of the ſame materials, as I before took notice, yet from a difference in their proportion, no two men are uniformly the ſame: we differ from one another, and we often differ from ourſelves, that is, we ſometimes do things utterly inconſiſtent with the general tenor of our characters. The wiſeſt man will occaſionally do a weak thing; the moſt honeſt man, a wrong thing; the proudeſt man, a mean thing; and the worſt of men will ſometimes do a good thing. On this account, our ſtudy of mankind ſhould not be general; we ſhould take a frequent view of individuals, and though we may upon the whole form a judgment of the man from his prevailing paſſion or his general character, yet it will be prudent not to determine, till we have waited to ſee the operations of his ſubordinate appetites and humours.

For example; a man's general character may be that of ſtrictly honeſt. I would not diſpute it, becauſe, I would not be thought envious or malevolent; but I would not rely upon this general character, ſo as to entruſt him with my fortune or my life. Should this honeſt man, as is not uncommon, be my rival in power, intereſt, or love, he may poſſibly do things that in other circumſtances he would abhor; and power, intereſt and love, let me tell you, will often put honeſty to the ſevereſt trial, and frequently overpower it. I would then ranſack this honeſt man to the bottom, if I wiſhed to truſt him, and as I found him, would place my confidence accordingly.

One of the great compoſitions in our nature is vanity, to which all men, more or leſs, give way. Women have an intolerable ſhare of it. No flattery, no adulation is too groſs for them; thoſe who flatter them moſt pleaſe them beſt, and they are moſt in love with him who pretends to be moſt in love with them: and the leaſt ſlight or contempt of them is never forgotten. It is, in ſome meaſure, the ſame with men; they will ſooner pardon an injury than an inſult, and are more hurt by contempt than by ill uſage. Though

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all men do not boaſt of ſuperior talents, though they pretend not to the abilities of a Pope, a Newton, or a Bolingbroke, every one pretends to have common ſenſe, and to diſcharge his office in life with common decency; to arraign therefore, in any ſhape, his abilities or integrity in the department he holds, is an inſult he will not readily forgive.

As I would not have you truſt too implicitly to a man, becauſe the world gives him a good character; ſo I muſt particularly caution you againſt thoſe who ſpeak well of themſelves. In general, ſuſpect thoſe who boaſt of or affect to have any one virtue above all others, for they are commonly impoſtors. There are exceptions however to this rule, for we hear of prudes that have been chaſte, bullies that have been brave, and ſaints that have been religious. Confide only where your own obſervation ſhall direct you; obſerve not only what is ſaid, but how it is ſaid, and if you have any penetration, you may find out the truth better by your eyes than your ears; in ſhort, never take a character upon common report, but enquire into it yourſelf; for common report, though it is right in general, may be wrong in particulars.

Beware of thoſe who, on a ſlight acquaintance, make you a tender of their friendſhip, and ſeem to place a confidence in you; 'tis ten to one but they deceive and betray you: however do not rudely reject them upon ſuch a ſuppoſition; you may be civil to them, though you do not entruſt them. Silly men are apt to ſollicit your friendſhip and unboſom themſelves upon the firſt acquaintance; ſuch a friend cannot be worth hearing, their friendſhip being as ſlender as their underſtanding; and if they proffer their friendſhip with a deſign to make a property of you, they are dangerous acquaintance indeed. Not but the little friendſhips of the weak may be of ſome uſe to you, if you do not return the compliment; and it may not be amiſs to ſeem to accept thoſe of deſigning men, keeping them, as it were, in play, that they may not be openly your enemies; for their enmity is the next dangerous thing to their friendſhip. We may certainly hold their vices in abhorrence, without being marked out as their perſonal enemy. The general rule is to have a real reſerve with almoſt every one, and a ſeeming reſerve with almoſt no one; for it is very diſguſting to ſeem reſerved and very dangerous not to be ſo. Few obſerve the true medium. Many are ridiculouſly myſterious upon

trifles,

trifles, and many indiſcreetly communicative of all they know.

There is a kind of ſhort-lived friendſhip that takes place among young men, from a connection in their pleaſures only; a friendſhip too often attended with bad conſequences. This companion of your pleaſures, young and unexperienced, will probably, in the heat of convivial mirth, vow a perpetual friendſhip, and unfold himſelf to you without the leaſt reſerve; but new aſſociations, change of fortune, or change of place, may ſoon break this ill-timed connection, and an improper uſe may be made of it. Be one, if you will, in young companies, and bear your part like others in all the ſocial feſtivity of youth; nay, truſt them with your innocent frolicks, but keep your ſerious matters to yourſelf; and if you muſt at any time make *them* known, let it be to ſome tried friend of great experience; and that nothing may tempt him to become your rival, let that friend be in a different walk of life from yourſelf.

Were I to hear a man making ſtrong proteſtations and ſwearing to the truth of a thing, that is in itſelf probable and very likely to be, I ſhould

doubt his veracity; for when he takes ſuch pains to make me believe it, it cannot be with a good deſign.

There is a certain eaſineſs or falſe modeſty in moſt young people, that either makes them unwilling, or aſhamed to refuſe any thing that is aſked of them. There is alſo an unguarded openneſs about them that makes them the ready prey of the artful and deſigning. They are eaſily led away by the feigned friendſhips of a knave or a fool, and too raſhly place a confidence in them, that terminates in their loſs, and frequently in their ruin. Beware, therefore, as I ſaid before, of theſe proffered friendſhips; repay them with compliments, but not with confidence. Never let your vanity make you ſuppoſe that people become your friends upon a ſlight acquaintance; for good offices muſt be ſhewn on both ſides to create a friendſhip: it will not thrive, unleſs its love be mutual; and it requires time to ripen it.

There is ſtill among young people another kind of friendſhip merely nominal, warm indeed for the time, but fortunately of no long continuance. This friendſhip takes its riſe from their purſuing the ſame courſe of riot and debauchery;

their purſes are open to each other, they tell one another all they know, they embark in the ſame quarrels, and ſtand by each other on all occaſions. I ſhould rather call this a confederacy againſt good morals and good manners, and think it deſerves the ſevereſt laſh of the law; but they have the impudence to call it friendſhip. However, it is often as ſuddenly diſſolved as it is haſtily contracted; ſome accident diſperſes them, and they preſently forget each other, except it is to betray and to laugh at their own egregious folly.

In ſhort, the ſum of the whole is, to make a wide difference between companions and friends; for a very agreeable companion has often proved a very dangerous friend.

CHOICE OF COMPANY.

THE next thing to the choice of friends is the choice of your company.

Endeavour, as much as you can, to keep good company, and the company of your ſuperiors; for you will be held in eſtimation according to the

the company you keep. By ſuperiors, I do not mean ſo much with regard to birth, as merit, and the light in which they are conſidered by the world.

There are too ſorts of good company, the one conſiſts of perſons of birth, rank, and faſhion; the other, of thoſe who are diſtinguiſhed by ſome peculiar merit, in any liberal art or ſcience; as men of letters, &c. and a mixture of theſe is what I would have underſtood by good company: for it is not what particular ſets of people ſhall call themſelves, but what the people in general acknowledge to be ſo, and are the accredited good company of the place.

Now and then, perſons without either birth, rank, or character, will creep into good company, under the protection of ſome conſiderable perſonage; but, in general, none are admitted of mean degree, or infamous moral character.

In this faſhionable good company alone, can you learn the beſt manners and the beſt language: for, as there is no legal ſtandard to form them by, 'tis here they are eſtabliſhed.

It may poſſibly be queſtioned, whether a man has it always in his power to get into good company: undoubtedly, by deſerving it, he has; provided he is in circumſtances which enable him to live and appear in the ſtyle of a gentleman. Knowledge, modeſty and good breeding, will endear him to all that ſee him; for without politeneſs, the ſcholar is no better then a pedant, the philoſopher than a cynic, the ſoldier than a brute, nor any man than a clown.

Though the company of men of learning and genius is highly to be valued and occaſionally coveted, I would by no means have you always found in ſuch company. As they do not live in the world, they cannot have that eaſy manner and addreſs which I would wiſh you to acquire. If you can bear a part in ſuch company, it is certainly adviſeable to be in it ſometimes, and you will be the more eſteemed in other company by being ſo; but let it not engroſs you, leſt you be conſidered as one of the *literati*, which however reſpectable in name, is not the way to riſe or ſhine in the faſhionable world.

But the company which, of all others, you ſhould carefully avoid, is that, which, in every

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ſenſe of the word, may be called *low*: low in birth, low in rank, low in parts, and low in manners; that company, who, inſignificant and contemptible in themſelves, think it an honour to be ſeen with *you*, and who will flatter your follies, nay your very vices, to keep you with them.

Though *you* may think ſuch a caution unneceſſary, *I* do not; for many a young gentleman of ſenſe and rank, has been led by his vanity to keep ſuch company, 'till he has been degraded, vilified and undone.

The vanity I mean, is that of being the firſt of the company. This pride, tho' too common, is idle to the laſt degree. Nothing in the world lets a man down ſo much. For the ſake of dictating, being applauded and admired by this low company, he is diſgraced and diſqualified for better. Depend upon it, in the eſtimation of mankind, you will ſink or riſe to the level of the company you keep.

Be it, then, your ambition to get into the beſt company; and, when there, imitate their virtues, but not their vices. You have no

doubt

doubt, often heard of genteel and fashionable vices. These are whoring, drinking and gaming. It has happened that some men, even with these vices, have been admired and esteemed. Understand this matter rightly, it is not their vices for which they are admired; but for some accomplishments they at the same time possess; for their parts, their learning or their good-breeding. Be assured, were they free from their vices, they would be much more esteemed. In these mixed characters, the bad part is overlooked, for the sake of the good.

Should you be unfortunate enough to have any vices of your own, add not to their number by adopting the vices of others. Vices of adoption are of all others the most unpardonable, for they have not inadvertency to plead. If people had no vices but their own, few would have so many as they have.

Imitate, then, only the perfections you meet with; copy the politeness, the address, the easy manners of well-bred people; and remember, let them shine ever so bright, if they have any vices, they are so many blemishes, which it

would

would be as ridiculous to imitate, as it would, to make an artificial wart upon ones face, becauſe ſome very handſome man had the misfortune to have a natural one upon his.

LAUGHTER.

LET us now deſcend to minuter matters, which tho' not ſo important as thoſe we have mentioned, are ſtill far from inconſiderable. Of theſe laughter is one.

Frequent and loud laughter is a ſure ſign of a weak mind, and no leſs characteriſtic of a low education. It is the manner in which low-bred men expreſs their ſilly joy, at ſilly things, and they call it being merry.

I do not recommend upon all occaſions a ſolemn countenance. A man may ſmile, but if he would be thought a gentleman and a man of ſenſe, he ſhould by no means laugh. True wit never yet made a man of faſhion laugh; he is above it. It may create a ſmile, but as loud laughter ſhews, that a man has not the command of himſelf,

himſelf, every one, who would wiſh to appear ſenſible, muſt abhor it.

A man's going to ſit down, on a ſuppoſition that he has a chair behind him, and falling for want of one, occaſions a general laugh, when the beſt piece of wit would not do it; a ſufficient proof how low and unbecoming laughter is.

Beſides, could the immoderate laugher hear his own noiſe, or ſee the faces he makes, he would deſpiſe himſelf for his folly. Laughter being generally ſuppoſed to be the effect of gaiety, its abſurdity is not properly attended to; but a little reflection will eaſily reſtrain it, and when you are told, it is a mark of low breeding, I perſwade myſelf you will endeavour to avoid it.

Some people have a ſilly trick of laughing, whenever they ſpeak; ſo that they are always on the grin, and their faces are ever diſtorted. This and a thouſand other tricks, ſuch as ſcratching their heads, twirling their hats, fumbling with the button, playing with their fingers, &c. &c. and acquired from a falſe modeſty at

their firſt outſet in life. Being ſhame-faced in company, they try a variety of ways to keep themſelves in countenance; thus, they fall into thoſe awkward habits I have mentioned, which grow upon them and in time become habitual.

Nothing is more repugnant likewiſe to good breeding than horſe-play of any ſort, romping, throwing things at one another's heads, and ſo on. They may paſs well enough with the mob, but they leſſen and degrade the gentleman.

SUNDRY LITTLE ACCOMPLISHMENTS,

I Have had reaſon to obſerve before, that various little matters, apparently trifling in themſelves, conſpire to form the *whole* of pleaſing, as, in a well finiſhed portrait, a variety of colours combine to compleat the piece. It not being neceſſary to dwell much upon them, I ſhall content myſelf, with juſt mentioning them as they occur.

1. To do the honours of a table gracefully, is one of the outlines of a well-bred man; and

to carve well, is an article, little as it may ſeem, that is uſeful twice every day, and the doing of which ill is not only troubleſome to one's ſelf, but renders us diſagreeable and ridiculous to others. We are always in pain for a man, who inſtead of cutting up a fowl genteely, is hacking for half an hour acroſs the bone, greaſing himſelf, and beſpattering the company with the ſauce. Uſe, with a little attention, is all that is requiſite to acquit yourſelf well in this particular.

2. To be well received, you muſt, alſo, pay ſome attention to your behaviour at table, where it is exceedingly rude to ſcratch any part of your body, to ſpit, or blow your noſe, if you can poſſibly avoid it, to eat greedily, to lean your elbows on the table, to pick your teeth before the diſhes are removed, or to leave the table before grace is ſaid.

3. Drinking of healths is now growing out of faſhion, and is very unpolite in good company. Cuſtom once had made it univerſal, but the improved manners of the age now render it vulgar. What can be more rude or ridiculous than to interrupt perſons at their meals, with

an unneceſſary compliment? Abſtain then from this ſilly cuſtom, where you find it out of uſe; and uſe it only at thoſe tables, where it continues general.

4. A polite manner of refuſing to comply with the ſolicitations of a company, is alſo very neceſſary to be learnt: for, a young man who ſeems to have no will of his own, but does every thing that is aſked of him, may be a very good-natured fellow, but he is a very ſilly one. If you are invited to drink, at any man's houſe, more than you think is wholeſome, you may ſay, "you wiſh you could, but that ſo little makes you both drunk and ſick; that you ſhall only be bad company by doing it; of courſe, beg to be excuſed." If deſired to play at cards deeper than you would, refuſe it ludicrouſly; tell them, "if you were ſure "to loſe, you might poſſibly ſit down; but "that as fortune may be favourable, you dread "the thought of having too much money, ever "ſince you found what an incumbrance it was "to poor Harlequin, and therefore you are re-"ſolved never to put yourſelf in the way of "winning more than ſuch or ſuch a ſum a "day." This light way of declining invitations

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to vice and folly, is more becoming a young man than philoſophical or ſententious refuſals, which would only be laughed at.

5. Now I am on the ſubject of cards, I muſt not omit mentioning the neceſſity of playing them well and genteely, if you would be thought to have kept good company. I would by no means recommend playing at cards, as a part of your ſtudy, leſt you ſhould grow too fond of it, and the conſequences prove bad. It were better not to know a diamond from a club, than to become a gambler; but, as cuſtom has introduced innocent card-playing at moſt friendly meetings, it marks the gentleman to handle them genteely, and play them well; and as I hope you will play only for ſmall ſums, ſhould you loſe your money, pray loſe it with temper; or win, receive you winnings without either elation or greedineſs.

6. To write well and correct, and in a pleaſing ſtile, is another part of polite education. Every man who has the uſe of his eyes and his right hand, can write whatever hand he pleaſes. Nothing is ſo illiberal as a ſchool-boy's ſcrawl. I would not have you learn a ſtiff for-

mal hand-writing, like that of a ſchool-maſter, but a genteel, legible and liberal hand, and to be able to write quick. As to the correctneſs and elegancy of your writing, attention to grammar does the one, and to the beſt authors, the other. Epiſtolary correſpondence ſhould not be carried on in a ſtudied or affected ſtyle, but the language ſhould flow from the pen, as naturally and as eaſily as it would from the mouth. In ſhort, a letter ſhould be penned in the ſame ſtyle, as you would talk to your friend, if he was preſent.

7. If writing well ſhews the gentleman, much more ſo does ſpelling well. It is ſo eſſentially neceſſary for a gentleman, or a man of letters, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Words in books are generally well ſpelled, according to the orthography of the age; reading therefore with atention will teach every one to ſpell right. It ſometimes happens that words ſhall be ſpelled differently by different authors; but, if you ſpell them upon the authority of one, in eſtimation of the public, you will eſcape ridicule. Where there is but one way of ſpelling a word, by your ſpelling it wrong, you will

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be ſure to be laughed at. For a *woman* of a tolerable education would laugh at and deſpiſe her lover, if he wrote to her, and the words were ill ſpelled. Be particularly atentive then to your ſpelling.

8. There is nothing that a young man, at his firſt appearance in life, ought more to dread, than having any ridicule fixed on him. In the eſtimation even of the moſt rational men, it will leſſen him, but ruin him with all the reſt. Many a man has been undone by a ridiculous nick-name. The cauſes of nick-names among well-bred men, are generally the little defects in manner, air, or addreſs. To have the appellation of ill-bred, awkward, muttering, left-legged or any other tacked always to your name, would injure you more than you are aware of; avoid then theſe little defects (and they are eaſily avoided) and you need never fear a nick-name.

9. Some young men are apt to think, that they cannot be compleat gentlemen, without becoming men of pleaſure; and, the rake they often miſtake for the man of pleaſure. A rake is made up of the meaneſt and moſt diſgraceful

vices. They all combine to degrade his character, and ruin his health and fortune. A man of pleaſure will refine upon the enjoyments of the age, attend them with decency and partake of them becomingly. Indeed, he is too often leſs ſcrupulous than he ſhould be, and frequently has cauſe to repent it. A man of pleaſure, at beſt, is but a diſſipated being, and what the rational part of mankind muſt abhor; I mention it, however, leſt in taking up the man of pleaſure, you ſhould fall into the rake; for of two evils, always chuſe the leaſt. A diſſolute, flagitious footman may make as good a rake as a man of the firſt quality. Few men can be men of pleaſure; every man may be a rake. There is a certain dignity that ſhould be preſerved in all our pleaſures: in love, a man may loſe his heart, without loſing his noſe; at table, a may have a diſtinguiſhing palate, without being a glutton; he may love wine, without being a drunkard; he may game, without being a gambler; and ſo on. Every virtue has its kindred vice, and every pleaſure its neighbouring diſgrace. Temperance and moderation mark the gentleman; but exceſs, the blackguard. Attend carefully, then, to the line that divides them; and remember, ſtop rather a yard ſhort, than ſtep

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an inch beyond it. Weigh the preſent enjoyment of your pleaſures againſt the neceſſary conſequences of them, and I will leave you to your own determination.

10. A gentleman has ever ſome regard alſo to the *choice* of his amuſements. If at cards, he will not be ſeen at cribbage, all-fours, or putt; or, in ſports of exerciſe, at ſkittles, foot-ball, leap-frog, cricket, driving of coaches, &c. but will preſerve a propriety in every part of his conduct; knowing that any imitation of the manners of the mob, will unavoidably ſtamp him with vulgarity. There is another amuſement too, which I cannot help calling illiberal, that is, playing upon any muſical inſtrument. Muſic is commonly reckoned one of the liberal arts, and undoubtedly is ſo; but to be piping or fiddling at a concert is degrading to a man of faſhion. If you love muſic, hear it; pay fidlers to play to you, but never fiddle yourſelf. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and waſtes that time which might otherwiſe be well employed.

11. Secreſy is another characteriſtic of good breeding. Be careful never to tell in one company

what you ſee or hear in another; much leſs to divert the preſent company at the expence of the laſt. Things apparently indifferent, may, when often repeated and told abroad, have much more ſerious conſequences than imagined. In converſation, there is generally a tacit reliance, that what is ſaid will not be repeated; and a man, though not enjoined to ſecrecy, will be excluded company, if found to be a tatler; beſides, he will draw himſelf into a thouſand ſcrapes, and every one will be afraid to ſpeak before him.

12. Pulling out your watch in company unaſked, either at home or abroad, is a mark of ill-breeding; if at home, it appears as if you were tired of your company and wiſhed them to be gone; if abroad, as if the hours dragged heavily, and you wiſhed to be gone yourſelf. If you want to know the time, withdraw; beſides, as the taking what is called a French leave was introduced, that on one perſon's leaving the company the reſt might not be diſturbed, looking at your watch does what that piece of politeneſs was deſigned to prevent; it is a kind of dictating to all preſent, and telling them it is time, or almoſt time, to break up.

13. Among other things, let me caution you againſt ever being in a hurry; a man of ſenſe may be in haſte, but he is never in a hurry; convinced that hurry is the ſureſt way to make him do, what he undertakes, ill. To be in a hurry is a proof that the buſineſs we embark in is too great for us; of courſe, it is the mark of little minds, that are puzzled and perplexed, when they ſhould be cool and deliberate; they wiſh to do every thing at once, and are thus able to do nothing. Be ſteady, then, in all your engagements; look round you, before you begin; and remember that you had better do half of them well, and leave the reſt undone, than to do the whole indifferently.

14. From a kind of falſe modeſty, moſt young men are apt to conſider familiarity as unbecoming. Forwardneſs I allow is ſo; but there is a decent familiarity that is neceſſary in the courſe of life. Mere formal viſits, upon formal invitations, are not the thing; they create no connection, nor will they prove of ſervice to you; it is the careleſs and eaſy ingreſs and egreſs, at all hours, that ſecures an acquaintance to our intereſt, and this is acquired by a reſpectful familiarity entered into, without forfeiting your conſequence.

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15. In acquiring new acquaintance, be careful not to neglect your old, for a ſlight of this kind is ſeldom forgiven. If you cannot be with your former acquaintance ſo often as you uſed to be, while you had no others, take care not to give them cauſe to think you neglect them; call upon them frequently, though you cannot ſtay long with them; tell them you are ſorry to leave them ſo ſoon, and nothing ſhould take you away but certain engagements which good-manners oblige you to attend to; for it will be your intereſt to make all the friends you can, and as few enemies as poſſible. By friends, I would not be underſtood to mean confidential ones; but perſons who ſpeak of you reſpectfully, and who, conſiſtent with their own intereſt, would wiſh to be of ſervice to you, and would rather do you good than harm.

16. Another thing I muſt recommend to you, as characteriſtic of a polite education, and of having kept good company, is a graceful manner of conferring favours. The moſt obliging things may be done ſo awkwardly as to offend, while the moſt diſagreeable things may be done ſo agreeably as to pleaſe.

17. A few more articles of general advice, and I have done; the firſt is on the ſubject of vanity. It is the common failing of youth, and as ſuch ought to be carefully guarded againſt. The vanity I mean, is that which, if given way to, ſtamps a man a coxcomb, a character he will find a difficulty to get rid of, perhaps as long as he lives. Now this vanity ſhews itſelf in a variety of ſhapes; one man ſhall pride himſelf in taking the lead in all converſations, and peremptorily deciding upon every ſubject; another, deſirous of appearing ſucceſsful among the women, ſhall inſinuate the encouragement he has met with, the conqueſts he makes, and perhaps boaſt of favours he never received; if he ſpeaks truth, he is ungenerous; if falſe, he is a villain: but whether true or falſe, he defeats his own purpoſes, overthrows the reputation he wiſhes to erect, and draws upon himſelf contempt in the room of reſpect. Some men are vain enough to think they acquire conſequence by alliance, or by an acquaintance with perſons of diſtinguiſhed character or abilities; hence they are eternally talking of their grandfather, Lord ſuch-a-one; their kinſman, Sir William ſuch-a-one; or their intimate friend, Dr. ſuch-a-one, with whom, perhaps, they are ſcarce acquainted. If they are ever found out (and

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that they are ſure to be, one time or other) they become ridiculous and contemptible: but even admitting what they ſay to be true, what then? A man's intrinſic merit does not riſe from an ennobled alliance, or a reputable acquaintance. A rich man never borrows. When angling for praiſe, modeſty is the ſureſt bait. If we would wiſh to ſhine in any particular character, we muſt never affect that character. An affectation of courage will make a man paſs for a bully; an affectation of wit, for a coxcomb; and an affectation of ſenſe, for a fool. Not that I would recommend baſhfulneſs or timidity: no; I would have every one know his own value, yet not diſcover that he knows it, but leave his merit to be found out by others.

18. Another thing worth your attention is, if in company with an inferior, not to let him feel his inferiority; if he diſcovers it himſelf without your endeavours, the fault is not yours, and he will not blame you; but if you take pains to mortify him, or to make him feel himſelf inferior to you in abilities, fortune, or rank, it is an inſult that will not readily be forgiven. In point of abilities, it would be unjuſt, as they are out of his power; in point of rank or fortune,

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it is ill-natured and ill-bred. This rule is never more neceſſary than at table, where there cannot be a greater inſult than to help an inferior to a part he diſlikes, or a part that may be worſe than ordinary, and to take the beſt to yourſelf. If you at any time invite an inferior to your table, you put him, during the time he is there, upon an equality with you, and it is an act of the higheſt rudeneſs to treat him in any reſpect, ſlightingly. I would rather double my attention to ſuch a perſon, and treat him with additional reſpect, leſt he ſhould even ſuppoſe himſelf neglected. There cannot be a greater ſavageneſs, or cruelty, or any thing more degrading to a man of faſhion, than to put upon or take unbecoming liberties with him, whoſe modeſty, humility, or reſpect, will not ſuffer him to retaliate. True politeneſs conſiſts in making every body happy about you; and as to mortify is to render unhappy, it can be nothing but the worſt of breeding. Make it a rule, rather to flatter a perſon's vanity than otherwiſe; make him, if poſſible, more in love with himſelf, and you will be certain to gain his eſteem; never tell him any thing he may not like to hear, nor ſay things that will put him out of countenance, but let it be your ſtudy on all occaſions to pleaſe; this will be making friends inſtead

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of enemies, and be a means of ſerving yourſelf in the end.

19. Never be witty, at the expence of any one preſent, nor gratify that idle inclination which is too ſtrong in moſt young men, I mean, laughing at, or ridiculing the weakneſſes or infirmities of others, by way of diverting the company, or diſplaying your own ſuperiority. Moſt people have their weakneſſes, their peculiar likings and averſions. Some cannot bear the ſight of a cat; others the ſmell of cheeſe, and ſo on; was you to laugh at theſe men for their antipathies, or by deſign or inattention to bring them in their way, you could not inſult them more. You may poſſibly thus gain the laugh on your ſide, for the preſent, but it will make the perſon, perhaps, at whoſe expence you are merry, your enemy for ever after; and even thoſe who laugh with you, will, on a little reflection, fear you and probably deſpiſe you; whereas to procure what *one* likes, and to remove what the *other* hates, would ſhew them that they were the objects of your attention, and poſſibly make them more your friends than much greater ſervices would have done. If you have wit, uſe it to pleaſe, but not to hurt. You may ſhine, but take care not to ſcorch. In ſhort, never

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ſeem to ſee the faults of others. Though among the maſs of men there are, doubtleſs, numbers of fools and knaves, yet were we to tell every one of theſe we meet with, that we know them to be ſo, we ſhould be in perpetual war. I would deteſt the knave and pity the fool, wherever I found him, but I would let neither of them know unneceſſarily that I did ſo; as I would not be induſtrious to make myſelf enemies. As one muſt pleaſe others then in order to be pleaſed oneſelf; conſider what is agreeable to you muſt be agreeable them, and conduct yourſelf accordingly.

20. Whiſpering in company is another act of ill-breeding; it ſeems to inſinuate either that the perſons whom we would not wiſh ſhould hear, are unworthy of our confidence, or it may lead them to ſuppoſe we are ſpeaking improperly of them; on both accounts, therefore, abſtain from it.

21. So pulling out one letter after another and reading them in company, or cutting and paring one's nails, is unpolite and rude. It ſeems to ſay, we are weary of the converſation, and are in want of ſome amuſement to paſs away the time.

22. Humming a tune to ourſelves, drumming with our fingers on the table, making a

noiſe with our feet, and ſuch like, are all breaches of good manners, and indications of our contempt for the perſons preſent; therefore they ſhould not be indulged.

23. Walking faſt in the ſtreets is a mark of vulgarity, implying hurry of buſineſs; it may appear well in a mechanic or tradeſman, but ſuits ill with the character of a gentleman or a man of faſhion.

24. Staring any perſon you meet, full in the face, is an act alſo of ill-breeding; it looks as if you ſaw ſomething wonderful in his appearance, and is therefore a tacit reprehenſion.

25. Eating quick, or very ſlow, at meals, is characteriſtic of the vulgar; the firſt infers poverty, that you have not had a good meal for ſome time; the laſt, if abroad, that you diſlike your entertainment; if at home, that you are rude enough to ſet before your friends what you cannot eat yourſelf. So again, eating your ſoup with your noſe in the plate is vulgar; it has the appearance of being uſed to hard work, and of courſe an unſteady hand. If it be neceſſary then to avoid this, it is much more ſo that of

26, Smel-

26. Smelling to the meat while on the fork, before you put it in your mouth. I have ſeen many an ill-bred fellow do this, and have been ſo angry, that I could have kicked him from the table. If you diſlike what you have upon your plate, leave it; but, on no account, by ſmelling to, or examining, it, charge your friend with putting unwholeſome proviſions before you.

27. Spitting on the carpet is a naſty practice, and ſhocking, in a man of liberal education. Was this to become general, it would be be as neceſſary to change the carpets as the table-cloths; beſides, it will lead our acquaintance to ſuppoſe, that we have not been uſed to genteel furniture; for this reaſon alone, if for no other, by all means, avoid it.

28. Keep yourſelf free likewiſe from odd tricks or habits; ſuch as thruſting out your tongue continually, ſnapping your fingers, rubbing your hands, ſighing aloud, an affected ſhivering of your body, gaping with a noiſe like a country fellow that has been ſleeping in a hay loft, or indeed with any noiſe, and many others, which I have noticed before; theſe are imitations of the manners of the mob, and are degrading to a gentleman.

A very little attention will get the better of all theſe ill-bred habits, and, be aſſured, you will find your account in it.

EMPLOYMENT OF TIME.

EMployment of time, is a ſubject that from its importance, deſerves your beſt attention. Moſt young gentlemen have a great deal of time before them, and one hour well employed, in the early part of life, is more valuable and will be of greater uſe to you, than perhaps four and twenty, ſome years to come.

Whatever time you can ſteal from company and from the ſtudy of the world; (I ſay company, for a knowledge of life is beſt learned in various companies) employ it in ſerious reading. Take up ſome valuable book, and continue the reading of that book till you have got through it; never burden your mind with more than one thing at a time: and in reading this book don't run over it ſuperficially, but read every paſſage twice over, at leaſt do not paſs on to a ſecond till you thoroughly underſtand the firſt, nor quit the book till you are maſter of the ſubject; for unleſs

leſs you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend, among others, are *Cardinal Retz's maxims*, *Rochfaucault's Moral reflections*, *Bruyere's characters*, *Fontenelle's plurality of worlds*, *Sir Josiah Child on Trade*, *Bolingbroke's works*; for ſtyle, his *Remarks on the hiſtory of England*, under the name of Sir John Oldcaſtle; *Puffendorff's Jus Gentium*, and *Grotius de Jure Belli et Pacis*: the laſt two are well tranſlated by Barbeyrac. For occaſional half-hours or leſs, read the beſt works of invention, wit and humour; but never waſte your minutes on trifling authors, either ancient or modern.

Any buſineſs you may have to tranſact, ſhould be done the firſt opportunity, and finiſhed, if poſſible without interruption; for by deferring it, we may probably finiſh it too late, or execute it indifferently. Now, buſineſs of any kind ſhould never be done by halves, but every part of it ſhould be well attended to: for he that does buſineſs ill, had better not do it at all. And, in any point, which diſcretion bids you purſue, and which has a manifeſt utility to recommend it, let not difficulties deter you; rather let them animate your induſtry. If one method fails, try a ſe-

cond and a third. Be active, perſevere, and you will certainly conquer.

Never indulge a lazy diſpoſition; there are few things but are attended with ſome difficulties, and if you are frightened at thoſe difficulties, you will not compleat any thing. Indolent minds prefer ignorance to trouble; they look upon moſt things as impoſſible, becauſe perhaps they are difficult. Even an hour's attention is too laborious for them, and they would rather content themſelves with the firſt view of things, than take the trouble to look any farther into them. Thus, when they come to talk upon ſubjects to thoſe who have ſtudied them, they betray an unpardonable ignorance, and lay themſelves open to anſwers that confuſe them. Be careful then, that you do not get the appellation of indolent; and, if poſſible, avoid the character of frivolous. For,

The frivolous mind is buſied always upon nothing. It miſtakes trifling objects for important ones, and ſpends that time upon little matters, that ſhould only be beſtowed upon great ones. Knick-nacks, butterflies, ſhells, and ſuch like, engroſs the attention of the frivolous man, and fill up

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all his time. He ſtudies the dreſs and not the characters of men, and his ſubjects of converſation are no other than the weather, his own domeſtic affairs, his ſervants, his method of managing his family, the little anecdotes of the neighbourhood, and the fiddle-faddle ſtories of the day; void of information, void of improvement. Theſe he relates with emphaſis, as intereſting matters; in ſhort, he is a male goſſip. I appeal to your own feelings now, whether ſuch things do not leſſen a man, in the opinion of his acquaintance, and inſtead of attracting eſteem, create diſguſt?

DIGNITY OF MANNERS.

THERE is a certain dignity of manners, without which the very beſt characters will not be valued.

Romping, loud and frequent laughing, punning, joking, mimickry, waggery, and too great and indiſcriminate familiarity, will render any man contemptible, in ſpite of all his knowledge or his merit. Theſe may conſtitute a merry fellow, but a merry fellow was never yet reſpec-

table. Indiſcriminate familiarity, will either offend your ſuperiors, or make you paſs for their dependant or toad-eater, and it will put your inferiors on a degree of equality with you, that may be troubleſome.

A joke, if it carries a ſting with it, is no longer a joke, but an affront; and even if it has no ſting, unleſs its witticiſm is delicate and facetious, inſtead of giving pleaſure, it will diſguſt; or if the company *ſhould* laugh, they will probably laugh at the jeſter, rather than the jeſt.

Punning is a mere playing upon words, and far from being a mark of ſenſe: thus, were we to ſay ſuch a dreſs is *commodious*, one of theſe wags would anſwer *odious*; or, that, whatever it has been, it is now be-*com odious*. Others will give us an anſwer different from what we ſhould expect, without either wit, or the leaſt beauty of thought; as, "*Where's my lord?*"—"*In his cloaths, unleſs he is in bed.*" "*How does this wine taſte?*"—"*A little moiſt, I think.*" "*How is this to be eaten?*"—"*With your mouth;*" and ſo on, all which (you will readily apprehend) is low and vulgar. If your witticiſms are not inſtantly approved by the laugh of the company,

for heaven's ſake, don't attempt to be witty for the future, for, you may take it for granted, the defect is in yourſelf, and not in your hearers.

As to a mimick or a wag, he is little elſe than a buffoon, who will diſtort his mouth and his eyes to make people laugh. Be aſſured, no one perſon ever demeaned himſelf to pleaſe the reſt, unleſs he wiſhed to be thought the Merry-Andrew of the company, and whether this character is reſpectable, I will leave you to judge.

If a man's company is coveted on any other account than his knowledge, his good ſenſe, or his manners, he is ſeldom reſpected by thoſe who invite him, but made uſe of only to entertain. "Let's have ſuch a one, for he ſings a good ſong, or he is always joking or laughing;" or "Let's ſend for ſuch a one, for he is a good bottle-companion;" theſe are degrading diſtinctions, that preclude all reſpect and eſteem. Whoever *is had* (as the phraſe is) for the ſake of any qualification, ſingly, is merely that thing he *is had* for, is never conſidered in any other light, and, of courſe, never properly reſpected, let his intrinſic merits be what they will.

You may poſſibly ſuppoſe this dignity of manners to border upon pride; but it differs as much from pride, as true courage from bluſtering.

To flatter a perſon right or wrong, is abject flattery, and to conſent readily to every thing propoſed by a company, be it filly or criminal, is full as degrading, as to diſpute warmly upon every ſubject, and to contradict upon all occaſions. To preſerve dignity, we ſhould modeſtly aſſert our own ſentiments, though we politely acquieſce in thoſe of others.

So again, to ſupport dignity of character, we ſhould neither be frivolouſly curious about trifles, nor be laborioufly intent on little objects that deſerve not a moment's attention; for this implies an incapacity in matters of greater importance.

A great deal likewiſe depends upon our air, addreſs and expreſſions; an awkward addreſs and vulgar expreſſions infer either a low turn of mind, or a low education.

Inſolent contempt, or low envy, is incompatible alſo with dignity of manners. Low-bred perſons,

perſons, fortunately lifted in the world, in fine cloaths and fine equipages, will inſolently look down on all thoſe who cannot afford to make as good an appearance; and they openly envy thoſe who perhaps make a better. They alſo dread the being ſlighted; of courſe, are ſuſpicious, and captious; are uneaſy themſelves and make every body elſe ſo about them.

A certain degree of outward ſerioufneſs in looks and actions gives dignity, while a conſtant ſmirk upon the face (that inſipid ſilly ſmile, which fools have when they would be civil) and whiffling motions, are ſtrong marks of futility.

But above all, a dignity of character is to be acquired beſt by a certain firmneſs in all our actions. A mean, timid and paſſive complaiſance, lets a man down more than he is aware of: but ſtill his firmneſs or reſolution ſhould not extend to brutality, but be accompanied with a peculiar and engaging ſoftneſs, or mildneſs.

If you diſcover any haſtineſs in your temper, and find it apt to break out into rough and unguarded expreſſions, watch it narrowly, and endeavour to curb it; but let no complaiſance, no weak

weak deſire of pleaſing, no wheedling urge you to do that which diſcretion forbids; but perſiſt and perſevere in all that is right. In your connections and friendſhips, you will find this rule of uſe to you. Invite and preſerve attachments, by your firmneſs; but labour to keep clear of enemies, by a mildneſs of behaviour. Diſarm thoſe enemies you may unfortunately have, (and few are without them) by a gentleneſs of manner, but make them feel the ſteadineſs of your juſt reſentment; for there is a wide difference between bearing malice and a determined ſelf-defence; the one is imperious, but the other is prudent and juſtifiable.

In directing your ſervants, or any perſon you have a right to command; if you deliver your orders mildly, and in that engaging manner which every gentleman ſhould ſtudy to do, you will be chearfully, and conſequently, well obeyed: but if tyrannically, you would be very unwillingly ſerved, if ſerved at all. A cool, ſteady determination ſhould ſhow that you *will* be obeyed, but a gentleneſs in the manner of enforcing that obedience ſhould make ſervice a chearful one. Thus will you be loved without being deſpiſed, and feared without being hated.

I hope

I hope I need not mention vices. A man who has patiently been kicked out of company, may have as good a pretence to courage, as one rendered infamous by his vices, may to dignity of any kind; however, of ſuch conſequence are appearances, that an outward decency and an affected dignity of manners will even keep ſuch a man the longer from ſinking. If therefore you ſhould unfortunately have no intrinſic merit of your own, keep up, if poſſible, the appearance of it; and the world will poſſibly give you credit for the reſt. A verſatility of manners is as neceſſary in ſocial life, as a verſatility of parts in political. This is no way blameable, if not uſed with an ill deſign. We muſt, like the cameleon, ten put on the hue of the perſons we wiſh to be well with; and it ſurely can never be blameable, to endeavour to gain the good-will or affection of any one, if when obtained, we do not mean to abuſe it.

RULES FOR CONVERSATION.

HAVING now given you full and ſufficient inſtructions for making you well-received in the beſt of companies; nothing remains but

that I lay before you ſome few rules for your conduct in ſuch company. Many things on this ſubject I have mentioned before; but ſome few matters remain to be mentioned now.

1. Talk, then, frequently, but not long together, leſt you tire the perſons you are ſpeaking to; for few perſons talk ſo well upon a ſubject, as to keep up the attention of their hearers for any length of time.

2. Avoid telling ſtories in company, unleſs they are very ſhort indeed, and very applicable to the ſubject you are upon; in this caſe relate them in as few words as poſſible, without the leaſt digreſſion, and with ſome apology; as that you hate the telling of ſtories, but the ſhortneſs of it induced you. And, if your ſtory has any wit in it, be particularly careful not to laugh at it yourſelf. Nothing is more tireſome and diſagreeable than a long tedious narrative; it betrays a goſſiping diſpoſition, and great want of imagination; and nothing is more ridiculous than to expreſs an approbation of your own ſtory, by a laugh.

3. In relating any thing, keep clear of repetitions, or very hackneyed expreſſions, ſuch as, *ſays he,*

he, or *ſays ſhe*. Some people will uſe theſe ſo often, as to take off the hearer's attention from the ſtory; as, in an organ out of tune, one pipe ſhall perhaps ſound the whole time we are playing, and confuſe the piece, ſo as not to be underſtood.

4. Digreſſions, likewiſe, ſhould be guarded againſt. A ſtory is always more agreeable without them. Of this kind are, "*the gentleman I am telling you of, is the ſon of Sir Thomas* ------, *who lives in Harley-ſtreet*;—*you muſt know him—his brother had a horſe that won the ſweepſtakes at the laſt Newmarket meeting*——*Zounds! if you don't know him, you know nothing.*" Or, "*He was an upright tall old gentleman, who wore his own long hair: don't you recollect him?*—All this is unneceſſary; is very tireſome and provoking, and would be an excuſe for a man's behaviour, if he was to leave us in the midſt of our narrative.

5. Some people have a trick of holding the perſons they are ſpeaking to by the button, or the hand, in order to be heard out; conſcious, I ſuppoſe, that their tale is tireſome. Pray, never do this; if the perſon you ſpeak to is not as willing to hear your

your ſtory, as you are to tell it, you had much better break off in the middle; for if you tire them once, they will be afraid to liſten to you a ſecond time.

6. Others have a way of punching the perſon they are talking to, in the ſide, and at the end of every ſentence, aſking him ſome ſuch queſtions as the following: "Wasn't I right in that?"—"You know, I told you ſo?—What's your opinion?" and the like; or perhaps, they will be thruſting him, or jogging him with their elbow. For mercy's ſake, never give way to this: it will make your company dreaded.

7. Long talkers are frequently apt to ſingle out ſome unfortunate man preſent; generally the moſt ſilent one of the company, or probably him who ſits next them. To this man, in a kind of half-whiſper will they run on, for half an hour together. Nothing can be more ill-bred. But, if one of theſe unmerciful talkers ſhould attack you, if you wiſh to oblige him, I would recommend the hearing him with patience: ſeem to do ſo at leaſt, for you could not hurt him more than to leave him in the middle of his ſtory, or diſcover any impatience in the courſe of it.

8. In-

8. Inceſſant talkers are very diſagreeable companions. Nothing can be more rude than to engroſs the converſation to yourſelf, or to take the words, as it were, out of another man's mouth. Every man in company has an equal claim to bear his part in the converſation, and to deprive him of it, is not only unjuſt, but a tacit declaration that he cannot ſpeak ſo well upon the ſubject as yourſelf; you will therefore take it up. And, what can be more rude? I would as ſoon forgive a man that ſhould ſtop my mouth when I was gaping, as take my words from me while I was ſpeaking them. Now, if this be unpardonable, it cannot be leſs ſo,

9. To help out or foreſtall the ſlow ſpeaker, as if you alone were rich in expreſſions and he were poor. You may take it for granted, every one is vain enough to think he can talk well, though he may modeſtly deny it; helping a perſon out therefore in his expreſſions, is a correction that will ſtamp the corrector with impudence and ill-manners.

10. Thoſe who contradict others upon all occaſions, and make every aſſertion a matter of diſ-

pute,

pute, betray by this behaviour an unacquaintance with good-breeding. He therefore who wiſhes to appear amiable, with thoſe he converſes with, will be cautious of ſuch expreſſions as theſe, "That can't be true, Sir." "The affair is as "I ſay." "That muſt be falſe, Sir." "If "what you ſay is true, &c." You may as well tell a man he lies at once, as thus indirectly impeach his veracity. It is equally as rude to be proving every trifling aſſertion with a bet or a wager. "I'll bet you fifty "of it, and ſo on." Make it then a conſtant rule, in matters of no great importance, complaiſantly to ſubmit your opinion to that of others; for a victory of this kind often coſts a man the loſs of a friend.

11. Giving advice unaſked is another piece of rudeneſs; it is, in effect, declaring ourſelves wiſer than thoſe to whom we give it; reproaching them with ignorance and inexperience. It is a freedom that ought not to be taken with any common acquaintance, and yet there are thoſe, who will be offended, if their advice is not taken. "Such-a-one," ſay they, "is above "being adviſed." "He ſcorns to liſten to my "advice;" as if it were not a mark of greater-

arrogance

arrogance to expect every one to ſubmit to their opinion, than for a man ſometimes to follow his own.

12. There is nothing ſo unpardonably rude, as a ſeeming inattention to the perſon who is ſpeaking to you; though you may meet with it in others, by all means, avoid it yourſelf. Some ill-bred people, while others are ſpeaking to them, will, inſtead of looking at, or attending to them, perhaps fix their eyes on the cieling, or ſome picture in the room, look out of the window, play with a dog, their watch-chain, or their cane, or probably pick their nails or their noſes. Nothing betrays a more trifling mind than this; nor can any thing be a greater affront to the perſon ſpeaking; it being a tacit declaration, that what he is ſaying is not worth your attention. Conſider with yourſelf how you would like ſuch treatment, and, I am perſuaded, you will never ſhew it to others.

13. Surlineſs or moroſeneſs is incompatible alſo with politeneſs. Such as, ſhould any one ſay "he was deſired to preſent Mr. Such-a-one's "reſpects to you," to reply, "What the devil "have I to do with his reſpects?"—"My Lord

"enquired after you lately, and aſked how you "did," to anſwer, "If he wiſhes to know, let him "come and feel my pulſe;" and the like. A good deal of this often is affected; but whether affected or natural, it is always offenſive. A man of this ſtamp will occaſionally be laughed at, as an oddity; but in the end, will be deſpiſed.

14. I ſhould ſuppoſe it unneceſſary to adviſe you to adapt your converſation to the company you are in. You would not ſurely ſtart the ſame ſubject, and diſcourſe of it in the ſame manner with the old and with the young, with an officer, a clergyman, a philoſopher, and a woman? No; your good ſenſe will undoubtedly teach you to be ſerious with the ſerious, gay with the gay, and to trifle with the triflers.

15. There are certain expreſſions which are exceedingly rude, and yet there are people of liberal education that ſometimes uſe them; as "You don't underſtand me, Sir." "It is not "ſo." "You miſtake." "You know nothing "of the matter, &c." Is it not better to ſay? "I believe, I do not expreſs myſelf ſo as to "be underſtood." "Let us conſider it again,

'whether

"whether we take it right or not." It is much more polite and amiable to make ſome excuſe for another, even in caſes where he might juſtly be blamed, and to repreſent the miſtake as common to both, rather than charge him with inſenſibility or incomprehenſion.

16. If any one ſhould have promiſed you any thing and not have fulfilled that promiſe. It would be very unpolite to tell him, he has forfeited his word; or if the ſame perſon ſhould have diſappointed you, upon any occaſion, would it not be better to ſay, "You were probably "ſo much engaged, that you forgot my affair," or "Perhaps it ſlipped your memory;" rather than "You thought no more about it," or "You pay very little regard to your word." For, expreſſions of this kind leave a ſting behind them. They are a kind of provocation and affront, and very often bring on laſting quarrels.

17. Be careful not to appear dark and myſterious, leſt you ſhould be thought ſuſpicious; than which there cannot be a more unamiable character. If you appear myſterious and reſerved, others will be truly ſo with you; and in this

caſe, there is an end to improvement, for you will gather no information. Be reſerved, but never ſeem ſo.

18. There is a fault extremely common with ſome people, which I would have *you* avoid. When their opinion is aſked, upon any ſubject, they will give it with ſo apparent a diffidence and timidity, that one cannot, without the utmoſt pain, liſten to them; eſpecially if they are known to be men of univerſal knowledge. "Your "lordſhip will pardon me," ſays one of this ſtamp, "if I ſhould not be able to ſpeak to the caſe "in hand, ſo well as it might be wiſhed."—"I'll venture to ſpeak of this matter, to the "beſt of my poor abilities and dullneſs of ap-"prehenſion."—"I fear I ſhall expoſe myſelf, "but in obedience to your lordſhip's commands" —and while they are making theſe apologies, they interrupt the buſineſs and tire the company.

19. Always look people in the face, when you ſpeak to them, otherwiſe you will be thought conſcious of ſome guilt; beſides, you loſe the opportunity of reading their countenances, from which you will much better learn the impreſſion

preſſion your diſcourſe makes upon them, than you can poſſibly do from their words; for words are at the will of every one, but the countenance is frequently involuntary.

20. If in ſpeaking to a perſon, you are not heard, and ſhould be deſired to repeat what you you ſaid, do not raiſe your voice in the repetition, leſt you ſhould be thought angry, on being obliged to repeat what you had ſaid before; it was probably owing to the hearer's inattention.

21. One word only, as to ſwearing. Thoſe who addict themſelves to it, and interlard their diſcourſe with oaths, can never be conſidered as gentlemen; they are generally people of low education, and are unwelcome in what is called good company. It is a vice that has no temptation to plead, but is, in every reſpect, as vulgar as it is wicked.

22. Never accuſtom yourſelf to ſcandal, nor liſten to it; for though it may gratify the malevolence of ſome people; nine times out of ten, it is attended with great diſadvantages. The very per-

ſons you tell it to, will, on reflection, entertain a mean opinion of you, and it will often bring you into very diſagreeable ſituations. And as there would be no evil ſpeakers, if there were no evil hearers; it is in ſcandal as in robbery; the receiver is as bad as the thief. Beſides, it will lead people to ſhun your company, ſuppoſing that you will ſpeak ill of *them* to the next acquaintance you meet.

23. Mimickry, the favourite amuſement of little minds, has been ever the contempt of great ones. Never give way to it yourſelf, nor ever encourage it in others; it is the moſt illiberal of all buffoonery; it is an inſult on the perſon you mimic; and inſults, I have often told you, are ſeldom forgiven.

24. Carefully avoid talking either of your own or other peoples domeſtic concerns. By doing the one, you will be thought vain; by entering into the other, you will be conſidered as officious. Talking of yourſelf is an impertinence to the company; your affairs are nothing to them; beſides they cannot be kept too ſecret. And as to the affairs of others, what are they to you? In

talking

talking of matters that no way concern you, you are liable to commit blunders, and ſhould you touch any one in a ſore part, you may poſſibly loſe his eſteem. Let your converſation then in mixed companies always be general.

25. Jokes, *Bon-mots*, or the little pleaſantries of one company, will not often bear to be told in another; they are frequently local, and take their riſe from certain circumſtances, a ſecond company may not be acquainted with; theſe circumſtances, and of courſe your ſtory may be miſunderſtood, or want explaining; and if after you have prefaced it with "I will tell you a good thing," the ſting ſhould not be immediately perceived, you will appear exceedingly ridiculous, and wiſh you had not told it. Never then repeat in one place, what you hear in another.

26. In moſt debates, take up the favourable ſide of the queſtion; however, let me caution you againſt being clamorous, that is, never maintain an argument with heat, though you know yourſelf right; but offer your ſentiments modeſtly and coolly; and if this does not prevail,

give it up, and try to change the ſubject by ſaying ſomething to this effect; "I find we ſhall "hardly convince one another, neither is there "any neceſſity to attempt it; ſo let us talk of "ſomething elſe."

27. Not that I would have you give up your opinion always; no, aſſert your own ſentiments and oppoſe thoſe of others when wrong, but let your manner and voice be gentle and engaging and yet no ways affected. If you contradict, do it with, *I may be wrong, but—— I won't be poſitive but I really think——I ſhould rather ſuppoſe——if I may be permitted to ſay——* and cloſe your diſpute with good humour, to ſhew that you are neither diſpleaſed yourſelf nor meant to diſpleaſe the perſon you diſpute with.

28. Acquaint yourſelf with the character and ſituations of the company you go into, before you give a looſe to your tongue; for ſhould you enlarge on ſome virtue, which any one preſent may notoriouſly want; or ſhould you condemn ſome vice, which any of the company may be particularly addicted to, they will be apt to think your reflections pointed and perſonal, and you will

will be ſure to give offence. This conſideration will naturally lead you, not to ſuppoſe things ſaid in general, to be levelled at you.

29. Low-bred people, when they happen occaſionally to be in good company, imagine themſelves to be the ſubject of every ſeparate converſation. If any part of the company whiſpers, it is about them; if they laugh, it is at them; and if any thing is ſaid which they do not comprehend, they immediately ſuppoſe it is meant of them. This miſtake is admirably ridiculed in one of our celebrated comedies. "*I am ſure*, ſays Scrub, *they were talking of me, for they laughed conſumedly*." Now, a well-bred perſon never thinks himſelf diſeſteemed by the company, or laughed at, unleſs their reflections are ſo groſs, that he cannot be ſuppoſed to miſtake them, and his honour obliges him to reſent it in a proper manner; however, be aſſured, gentlemen never laugh at or ridicule one another, unleſs they are in joke, or on a footing of the greateſt intimacy. If ſuch a thing ſhould happen once in an age, from ſome pert coxcomb, or ſome flippant woman, it is beſt not to ſeem to know it, than make the leaſt reply.

30. It

30. It is a piece of politeneſs not to interrupt a perſon in a ſtory, whether you have heard it before or not. Nay, if a well-bred man is aſked, whether he has heard it; he will anſwer no, and let the perſon go on, though he knows it already. Some are fond of telling a ſtory, becauſe they think they tell it well, others pride themſelves in being the firſt teller of it, and others are pleaſed at being thought entruſted with it. Now, all theſe perſons you would diſappoint by anſwering yes. And, as I have told you before, as the greateſt proof of politeneſs is to make every body happy about you, I would never deprive a perſon of any ſecret ſatisfaction of this ſort, when I could gratify him by a minutes attention.

31. Be not aſhamed of aſking queſtions, if ſuch queſtions lead to imformation; always accompany them with ſome excuſe, and you never will be reckoned impertinent. But, abrupt queſtions, without ſome apology, by all means, avoid, as they imply deſign. There is a way of fiſhing for facts, which, if done judiciouſly, will anſwer every purpoſe, ſuch as, taking things you wiſh to know for granted; this will perhaps

lead

lead ſome officious perſon to ſet you right. So again, by ſaying, you have heard ſo and ſo, and ſometimes ſeeming to know more than you do, you will often get at information, which you would loſe by direct queſtions, as theſe would put people upon their guard, and frequently defeat the very end you aim at.

32. Make it a rule never to reflect on any body of people, for, by this means you will create a number of enemies. There are good and bad of all profeſſions, lawyers, ſoldiers, parſons or citizens. They are all men, ſubject to the ſame paſſions, differing only in their manner, according to the way they have been bred up in. For this reaſon, it is unjuſt as well as indiſcreet to attack them as a *corps* collectively. Many a young man has thought himſelf extremely clever in abuſing the clergy. What are the clergy more than other men? Can you ſuppoſe a black gown can make any alteration in his nature? Fie, fie; think ſeriouſly and I am convinced you will never do it.

33. But above all, let no example, no faſhion, no witticiſm, no fooliſh deſire of riſing above what

what knaves call prejudices, tempt you to excuſe, extenuate or ridicule the leaſt breach of morality, but, upon every occaſion, ſhew the greateſt abhorence of ſuch proceedings, and hold virtue and religion in the higheſt veneration.

34. It is a great piece of ill-manners to interupt any one while ſpeaking, by ſpeaking yourſelf, or calling off the attention of the company to any foreign matter. But this every child knows.

35. The laſt thing I ſhall mention is that of concealing your learning, except on particular occaſions. Reſerve this for learned men, and let them rather extort it from you, than you be too willing to diſplay it. Hence you will be thought modeſt, and to have more knowledge than you really have. Never ſeem wiſe or more learned than the company you are in. He who affects to ſhew his learning will be frequently queſtioned; and if found ſuperficial, will be ſneered at; if otherwiſe, he will be deemed a pedant. Real merit will always ſhew itſelf, and nothing can leſſen it in the opinion of the world, but a man's exhibiting it himſelf.

For

For God's ſake, revolve all theſe things ſeriouſly in your mind, before you go abroad into life. Recollect the obſervations you have yourſelf occaſionally made upon men and things, compare them with my inſtructions, and act wiſely and conſequentially, as they ſhall teach you.

FINIS.

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